

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., MAY 16, 1918.

NEW SERIES, VOL. XX, No. 20.

Southern Methods propose to raise \$35,000.-000.00 for Home and Foreign Missions in the next five years.

Three million dollars worth of bonds were sold by the state of Mississippi last week at a good premium. They bear interest at five per cent.

The Red Cross drive which begins this month will expect to get \$350,000 from Mississippi. It is a good cause to which everyone of us should be glad to give generously. Now let's give it, and don't bring on any kissing bees, dances and shirt tail sales. Let's do it like God's men and women.

Dr. W. E. Farr of Shelby, assisted Pastor D. A. McCall in a meeting at Lula for fourteen days. Twenty-eight were added to the church, eighteen by baptism, eleven heads of families. He also got five new subscribers to the Record. That is enlistment work that tells for all time and all departments.

At the request of Congress, President Wilson has appointed Thursday, May 30th as a day of fasting and prayer for our army and navy. He requests that the people assemble in their places of worship and make it there and in their homes a day of humiliatory, confession and supplication. It is a timely proclamation which ought to be universally observed.

After Adoniram Judson had spent more than a third of a century in Burma he gave the following testimony to the value of Christian education: "If I had \$1,000 to give away I would give it to a Christian college in America, where, in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."—Ex

A number of soldiers in the Tuscania, torpedoed by the Germans, had in their pockets Testaments given them by our Sunday School Board. Recently a worker in one of the camps reported that of three men who died the day of his visit to the base hospital, two of them had in their pockets Testaments supplied by the Sunday School Board.

The Congregationalist of Boston recently arraigned the South for mob violence especially against negroes. The truth is that more negroes were killed in one Northern state within the past year than in all the Southern states put together, many times over; and more in that one state than in any one Southern state for a whole generation, and this not for any crime that they had done but because they were negroes.

Prof. P. H. Eager was last week elected as Field Secretary for Mississippi of the International Sunday School Association, to fill the position formerly occupied by Bro. W. A. Chisholm before he accepted the work with the Baptist Convention Board. Prof. Eager is one of the best known and most loved men in Mississippi. He is a member of a family whose sons and daughters are prominently identified with Christian work in the South; has been a member of the Mississippi College faculty, chair of English, for more than twenty years. He is of fine mental and spiritual fibre with splendid Christian influence; and is a speaker of unusual ability. The Interdenominational Sunday School forces were fortunate in securing his services and we wish for him great usefulness and joy in his work.

Baptist Education Commission

R. B. Gunter, Sec'y.

What's the News?

Much in every way. A \$1,000.00 note has been paid in full. Two \$100 notes have been collected. Seceral subscriptions have been paid. One \$500 note against the Woman's College with the interest has been doanted. One note against said college for \$1,000 has been donated. \$1,440 has been received through the budget this week.

Honor Roll.

Webb Church is first to give its apportionment to Christian Education. McLain Church is second. And the latter has no pastor. Who'll be the next?

Board Members.

The members of the State Board are responding beautifully in the Education Campaign. If pastors and Sunday School Superintendents are as loyal as they are, rich return swill come by June 30th.

Indebtedness.

Colleeg indebtedness was reduced this week \$6,335. But we must answer in some way to \$16,000 June the 4th, and \$26,000 July 5th. What shall our answer be? Let's get out of debt.

What's Next?

1. Get out of debt.
2. Build a new dormitory for the Woman's College.
3. Raise Mississippi Colleeg endowment to \$500,000.
4. Meet the needs of Christian Education in other parts of the State.
5. Establish a Baptist University in the South which shall be equal to any of the best in the United States. We can. We should. We need it. Shall it be located in Memphis, Birmingham or Atlanta? Preferably Memphis.

May and June.

It is time right now to begin to give your apportionment to Christian Education. Let "Over the top" be the slogan of every Baptist Church in Mississippi. Now is the time to show your faith by your works. Quarter time churches will have to begin making their contributions not later than May 1st.

Thank you.

The commencement program of Woman's College will include expression concert on Friday night, May 24th; grand concert Saturday night; Baccalaureate sermon Sunday morning; sacred concert Sunday night; Baccalaureate address Monday night with delivery of diplomas and alumnae banquet.

Mr. Hardy R. Stoen Meridian has announced that he will run for Congress for the seat now filled by Hon. Wm. Webb Venable. This is an interesting contest. Both gentlemen are Baptist preacher's sons; both graduated at Mississippi College; both are successful lawyers of Meridian, members of the First Baptist church and hav eboth been teachers of the Baraca class in Sunday school.

Clarke College this year paid the teachers salaries in full, paid all running expenses for the year and had something over to pay on a previous indebtedness. This is a worthy record of which the retiring president, Rev. Bryan Simmas may well be proud, and not every school in the state can say as much.

We appreciate the handsomely engraved invitation of the graduating class at Mississippi Woman's College to attend the commencement exercise. There are fourteen literary students in the Senior class, three piano graduates, two in voice, three in expression and four in home science. Commencement is Monday evening, May 27, College Auditorium, Hattiesburg, Miss.

The Methodist General Conference in Atlanta is discussing the removal of the four year time limit to pastorates with an apparent probability of its being done. The laymen seem to favor it. Those who opposed it say it would be revolutionary and multiply discontent. It is dangerous of autocracy to let a democratic movement get started these days. There may be a landslide.

In the regular annual intercollegiate oratorical contest between representatives of the colleges in Mississippi for men, which was held in Jackson last Friday night, Mr. L. Bracy Campbell won the medal. This is considered the highest honor for student speakers in the state. It was won in a contest with young men of recognized ability, one of whom had taken several college honors, including the Chatauqua medal. The medal won by Mr. Campbell is a beautiful golden piece of workmanship. He is in the graduating class of Mississippi College, a young preacher of promise, and teacher of experience and ability. He will be in the faculty of Clarke College next session.

Dr. J. H. Jowett, who has returned to London, is said to have ministered to the largest regular congregation ever assembled in America. The church in New York of which he was pastor, the Fifth Avenue, which seats more than either of thees in which these other men have ministered, has been filled and from 1,000 to 2,000 persons turned away every Sunday. Although the Sunday morning service begins at 11 o'clock, frequently the doors have had to be closed as early as 10. During the last few weeks, soon after that hour, more people were outside desiring to enter than would have filled the church twice over. The gospel which he faithfully preached has lost none of its power and his example ought to provoke the rest of us.

The finding in Spain printed mornings of German origin threatening neutral states with the massacre of their people, destruction of their churches and dispoilling of their treasures similar to work that has been done in Belgium, was made public by the State Department in Washington a few days ago. It reveals a depth of degradation and iniquity to which we did not believe that any people of modern times would stoop. Instead of apologizing and repenting in dust and ashes for the wanton destruction of property and the maiming and killing of women and children, they appear to glory in it and threaten its repetition upn many others who dare oppose them. The imprecatory psalms of David and the threatened judgments of God in the prophets come to mind as the just portion of those who rejoice in iniquity.

GRATEFUL ACKNOWLEDGEMENT.

(B. D. Gray, Cor. Secy.)

We have had a glorious year. We are full of gratitude and thanksgiving. The way in which Southern Baptists have stood by our Home Mission work fills us with inspiration and courage.

We go to the Convention with our faces to the front, our obligations met, our accounts balanced, and are ready for the greater tasks that beckon us.

Extra burdens put on the Home Mission Board by the Convention have demanded most of the Corresponding Secretary's time, hence it was impossible for him personally to give as much time to pressing the financial campaign as was desirable. Our triumph therefore is all the more glorious for it means that our people have had our best work on their hearts.

We never before had such splendid co-operation and vigor in a campaign. Not a single State failed to surpass her gifts for the previous year and in most cases a great advance has been made.

I trembled for awhile lest Mississippi might fail to surpass the record of 1917 but when the final figures came in she was nearly \$5,000 to the good, thus putting her back to her old friends which furnished such inspiration in the past. With the increasing wealth of my old state and under vigorous leadership I look for her to bound to the front for the great cause of Home Missions.

Home Mission Rooms, Atlanta, Ga.

OUT-ROCKEFELLERS ROCKEFELLER.

In proposing a new "church" Dr. Coleman, president of the Northern Baptist Convention, goes far beyond Mr. Rockefeller. In the Unitarianist Leader Dr. Coleman tells what his "ideal church" would be. Hear him:

"My ideal church would be so big and broad, so true and tolerant, so virile and varied, so strong and secure in the hearts of the people, that no one would think of having more than one such institution to serve any given community or neighborhood, even though such district might embrace five or ten thousand souls. Of course it would be a Christian church. But it would be unlike any sectarian church you ever heard of. You would find within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, ritualist and evangelist, native and foreigners, rich and poor, black, white and yellow, employer and employee, radical and conservative, socialist and capitalist and every one else who sincerely desired to serve and follow Jesus Christ according to the light that God had given him. Even the reverent agnostic would not be barred out of such a church if I were its doorkeeper, and I have seen some so-called atheists who wouldn't hurt such a spiritual fellowship in the least.

Let there be no spiritual communion to conform to this or that mode of expression, and likewise no threat of expulsion from the common fellowship. This would bring about a conservation of our spiritual forces which are now so widely scattered and so fearfully wasted.

In a church where there was such freedom of variation and a genuine devotion to the life and teachings of Jesus, I could easily imagine groups of men like Walter Rauschenbusch, Charles Stelezle, Bishop Williams, John Haynes Holmes, Rabbi Wise, Washington Gladden, Harry F. Ward and Harold Marshall, if they happened to be living in the same community, all members of one church, and, while differing widely on many things, sharing together the closest spiritual fellowship."

We are glad to believe that very many of our Southern brethren would be far from endorsing any such radical and unscriptural position as that set forth by the president of the Northern Baptist Convention. The brethren in this state who have come to us from the North, are in

full accord with their Southern brethren in doctrinal belief, and deprecate, as deeply as we do, such lax views as above set forth. The Journal and Messenger, published in Cincinnati, publishes the statement of Dr. Coleman, and dissents from it strongly. There is no paper within our knowledge which sounds a truer note than the Journal and Messenger.

The Watchman-Examiner of New York is another great paper that stands loyally for the truth. These two papers are filling very important fields, and we wish for each of them long life, and constantly increasing circulation.

But that there is more doctrinal laxity among Northern Baptists than among the Baptists of the South is unquestionably true, as this startling statement from the president of the Northern Convention goes to show. Suppose Dr. Gambrell were to come out in a published article next week giving expression to the above views, can any one imagine for a moment that his name would even be mentioned for the presidency when the Convention meets at Hot Springs?

A great opportunity, and a solemn responsibility rests upon Southern Baptists, in standing for the vital doctrines set forth in the Word of God.—Biblical Recorder.

Budget Laymen Department

N. T. TULL, Superintendent

The greatest need in the Lord's work today is money. It used to be that our grandfathers would pray for open doors through which to carry the Gospel to the nations of earth. That prayer was answered. The doors of the world are now flung wide open. Next came our fathers who prayed that the Lord would send forth more reapers into His harvest. That prayer was answered. There are scores and hundreds of men and women now waiting to be sent. The challenge of this generation is to furnish the money necessary to send the men and women with the gospel message to a waiting world. Are we going to meet the challenge?

Pastors who accept churches for a pittance in the way of salary when those churches are well able to pay handsomely to the support of the ministry are hindering the progress of those churches more than any other influence. Churches will always gauge their giving to other causes by what they are required to give to pastor's salary.

A pastor who will accept a church without a stipulated salary, or who will continue to serve a church that is not paying his salary promptly when due, is doing the church a great injustice. It is different when you are preaching to a mission station, but an organized church is under obligation to support the ministry.

"We are on the budget and we are going to make it work. My salary has been increased substantially." This is quoted from a letter just received from a fine young pastor. It is significant to note that an increase in salary is coupled with the adoption of the budget. Will all doubting pastors please take the hint.

The quickest and surest way for a pastor to get an increase in his salary is for him to take definite steps towards improving the financial methods of his church. All of our churches are able to pay their pastors better salaries than they are paying. The budget plan furnishes an easy way for them to do what they are well able to do.

I recently visited a church in a fine country community. The people are prosperous. They have nice farms, fine breeding animals, good stock, improved farming implements. Most all

the men of the church have bank accounts. Many of them have automobiles. One member killed 6,000 pounds of meat last winter. The church has 310 members. They have preaching once per month, and pay \$150 pastor's salary. Only \$2.00 had been paid on the pastor's salary up to May 1st. Isn't that pathetic? The above church has adopted the budget system and has organized for making it a success. They will record a different story one year hence.

The quickest way for our denominational leaders to get large returns from the churches for the support of denominational work is to start a vigorous agitation for a better paid ministry. The small salaries paid to the pastors is the biggest stumbling block in the way of securing mission money.

WOMEN IN RELIGIOUS ASSEMBLIES.

(Edward B. Pollard.)

This is still a live question in some quarters. If I mistake not, the Southern Baptist Convention must soon face it. It seems to me the apostle Paul gives us the key to the solution when he declares that in Christ Jesus there is neither male nor female (Gal. 3:28). Paul was a great democrat. When he said "there is neither bond nor free," he did more to destroy slavery than he did to perpetuate it when he sent the slave Onesimus back to his master Philemon, or when he enjoined all slaves to remain obedient to their masters. In the first statement the apostle was giving a universal, permanent principle which working would inevitably destroy all forms of personal and social bondage; in the other injunction he was making the best of a temporary condition of society.

So when Paul said there is no more male nor female, he did far more to break down special sex privilege in religion than he could possibly do to maintain it, when he forbade women to speak in the churches. For in the first case he announced a fundamental Christian principle. In the second he was simply making the best of a difficult situation in the society of his day. In dealing with domestic slavery and with the subjection of women, he was evolutionist not revolutionist.

I confess that for a long time the argument some advance that Paul assigns as his ground for woman's silence in the churches, reasons which are in their nature permanent rather than temporary, seemed to me forceful. That is, Paul gives two reasons: first, man was the first created, and second, woman was the first to sin (1 Tim. 2:13, 14). These are permanent. It is said, and cannot be included under any scheme which bases the apostle's position upon temporary conditions in Corinth or elsewhere. That is to say, Paul founds his argument upon eternal, moral considerations, rather than upon a condition of society in his time.

If, however, this is a proper statement of the case, then I fear God himself is placed in a very equivocal moral position. For it is distinctly said in the Scriptures that there were prophetesses as well as prophets—that is, inspired spokesmen and spokeswomen of God. Does it help matters to declare in one breath that Paul bases woman's silence (so far as religious teaching is concerned) upon eternal facts—considerations that are inherent, structural and moral—and also that God would inspire a woman to violate inherent, structural morality, by making her a prophetess. True, this theory puts Paul straight, but it fosters the wrong on the One higher up. If it be said that God has a right to do what the rest of us have not, the reply is manifest: God has no more right than you or I to violate structural morality and inspire a woman to do what is in very nature of the case wrong. Furthermore, he would not violate, but observe, his own structural laws—even if it were but to set us a good example. We are confronted with the fact that he did inspire women to speak for him. If this line of argument be correct, then the claim some-

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times heard that a woman must prove that she is inspired before her right to speak can be conceded falls to the ground. For if the reason for her not speaking is inherent, permanent, structural, moral, then it is wrong for all women to speak in religious assemblies; and certainly God would not call a few women to do what is wrong for women as women to perform.

But it is sought to elude this moral "cul de sac" into which some modern disputants have put themselves (and their God along with them) by saying that the prophetesses referred to in Scripture spoke for God, to be sure, but only to their own sex. There are several difficulties involved in this statement of the case. First, there is not even one fragment of evidence in the narratives that this was the case. Second, we are clearly told in 1 Cor. 11:5: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Does anyone know of any Oriental law, custom or sentiment which made it dishonorable for a woman to appear with uncovered head in the presence of other women? No, it was when women came into public where they say men or were likely so to do that they must have the head-covering. If women spoke only to women this injunction would have been superfluous. Furthermore, the prophetesses about whose work we have particulars given seem not have known of any permanent and universal reason for not speaking in the presence of men. Deborah, the prophetess, made her plea to the fighting men of Israel to follow her leadership for the overthrow of the hosts of Caisar. So Huldah, the prophetess, did her work in the days of Josiah, facing and instructing men (2 Kings 22:14). If the reasons for woman's not speaking in the presence of men are permanent and go back to creation and the fall, then it was as wrong for God to inspire a woman to violate her nature in the Old Testament days as in the New. If this sounds a little like irreverence, it is not my irreverence, but the irreverence of those who take the position that God can make a thing that is inherently and permanently wrong right by simply inspiring some one to do it!

Now just a word further as to Paul's so-called permanent reason for the silence of women in the churches. Does not Paul often give reasons for his injunctions, which were intended to be such as would appeal to his particular audience, or to those immediately addressed? In this same epistle he argues for the resurrection by appealing to their custom of baptizing for the dead. He makes us of the allegorical method of interpretation which was convincing to the Galatians (4:22f), but which were he living today he would not use, because he would not be trying to convince the Gallatians, but living people whose thought-forms are very different from the men of Galatia two thousand years ago. Does anyone suppose that if Paul were to appear before the next session of the Southern Baptist Convention, let us say, to speak against woman's participation in that body, he would declare: "The women who attend these meetings should be required to wear the veil (or 'peplum') 'because of the angels.' " (1 Cor. 11:10). Now there was very good reason why he should tell the women of his day to wear the veil in mixed assemblies; and the words, "because of the angels," furnished a good "permanent" reason to back it up. But when force could such an injunction have today, when it is not even intelligible, either in a literary or a moral sense? To the Corinthians it was intelligible in both senses and therefore come with force to them.

I would go a step further and inquire whether it is reasonable to suppose that Paul, were he talking to a Baptist audience of this age and country, would assign as a reason why women should return to the first century "subjection unto their husbands" that Adam was the first to be created? and that her permanent subjection is grounded on the fact that she was the first to sin? These were to Paul's audience natural and effective thought-forms and he uses

them with power. That they would be ineffective today and even morally unintelligible is clear from the fact that in all the discussions of those who oppose woman's modern advances toward equality of privilege and opportunity, no one is so bold as to affirm that Adam's mere chronological priority in creation is a valid ground for holding his wife today in subjection, or so rash as to claim that man justly has any social, moral or religious superiority over woman because Eve was more to blame for the fall than Adam. Paul once counseled women to be satisfied with subjection to their husbands and to comply with those customs which symbolized that subjection, such as the veil upon the head and silence upon the tongue. But he would no more bring back this subjection nor retain the outward emblems of it than, were he today in the Southern states of America, he would send the slaves back to their old masters (as he did Onesimus) and insist that the emblems of slavery—the brand on the body or the homespun cloth—be worn by them. Why make Paul ridiculous in this matter, as some do in other matters, who insist, for example, on the holy kiss or washing the feet of the saints, as thought there were contemplated in Scripture no change of social customs nor social and spiritual progress?

Some appear to forget that there are in the Bible two elements, the time elements and the timeless elements. The first deal with pressing problems of the hour, temporary situations that had to be met. The latter are the permanent principles, the unchanging truths. These latter are germinal, containing the real life. The former are the "formed matter" around the seed, necessary for a time to the healthy conservation and growth of the life. So when Paul says that in Christ Jesus there is neither bondman nor freeman he is expressing a vital, eternal principle of the Christian freedom, that must continue to work out its logic in the life of society. But when he tells Christian slaves to remain in servitude he is giving a temporary injunction. It was a better exhibition of the Christian spirit, in the then present condition of society, so to do than it would be for the Christian slave to run away or revolt. When he says that in Christ Jesus racial barriers are broken down, "there is neither Jew nor Greek," he is uttering an eternal principle of spiritual freedom and equality. But when he commanded Timothy to be circumcised he was meeting in the best, the most Christian way an immediate situation. When he tells citizens to submit to the king (the contemptible and unworthy monster of a King-Nero), does Paul put his seal of permanent approval on tyranny or even of kingship? By no means. He is the great apostle of freedom. But conditions of society being then what they were, he says that the Christian best manifested his Christianity to the world by loyalty to the established order. When Paul says that in Christ Jesus there is no sex distinction, he was uttering a permanent truth destined to work out its logic. But when he enjoins that women remain in subjection to their husbands, wear the outward signs of that subjection, keep silence in the churches and learn religion only from their husbands at home, he was meeting a then present situation; for he saw that it was better for the Christian repute and for the women themselves to remain for the time under such limitations than to run into the abuses which the first flush of the new-found freedom for women was carrying them in the midst of a skeptical, lascivious, heathen society.

These temporary injunctions were ratchets to keep the Christian wheel from slipping backward, not a scotch to keep it from going forward toward the perfect realization of permanent ideals and perfect consummation of the Christian life.—Baptist World.

Some people will declare that Mr. Taft is using worse than profanity when he speaks of the bunch around the Kaiser as the Potsdam gang."

Editor Johnson, of the Biblical Recorder, says he is no judge of poetry and therefore will not publish any "poem" which has not been accepted and published already by somebody else. We have been wondering how to dodge the usual deluge of spring poetry. Thank you, Brother Recorder.

SUNDAY SCHOOL BOARDS REPORT.

The following important information is gathered from the report of the Sunday School Board presented to the Convention at Hot Springs:

Our receipts for the year have been:

Cash receipts	May 1, 1917 to April 30, 1918.
Periodicals, Graded and Merchandise	\$500,327.89
"Home and Foreign Fields"	12,602.41
Advertising space sold	4,225.00
Interest	17,062.82
Bible Fund	1,620.72
Rent	150.00

Total Receipts \$537,695.14

This makes an increase of \$21,874.00 over last year, and is the best year in the Board's history. It is not as large an increase as we had hoped for, but the weather of December and January, which shut up thousands of Sunday Schools for a whole quarter, cut a great hole in our business. Indeed, it was the worst experience of this kind the Board has had during its history. Our business during the last year has also largely shifted from a cash to a credit business. In a sense this is a mark of progress, for as school grows in number and efficiency they nearly always pass from the cash class into the credit class. Our collections, however, have been slower this spring than usual.

The Convention at its last session adopted the following suggestions:

(1) "That the permanent editorial staff be increased in order that the expository and literary excellence of our periodicals may, in the midst of our expansion, be maintained and enhanced through the labors of our ablest scholars."

In accordance with this instruction a very radical reorganization took place in the editorial department. Dr. E. C. Dargan, who had been pastor of the First Church, Macon, Ga., was elected as lesson editor, to have charge of all matters of lesson exposition, and to be editor of the Teacher. Dr. Hight C. Moore, editor of the Biblical Recorder, Raleigh, N. C., was elected as editor of our weekly papers and the Home Department Quarterly, and also to serve as managing editor, having charge of the details of the editorial office. Mr. L. P. Leavell, one of the Field Workers of the Board, was asked to move to Nashville and undertake the editorial supervision of the technical periodicals—the B. Y. P. U. Quarterly, the Junior B. Y. P. U. Quarterly, the Junior B. Y. P. U. Leader's Quarterly and the Organized Class Magazine. Dr. G. S. Dobbins remained as editor of the Home and Foreign Fields, and has done some work on the Quarterlies. An editorial council was organized by action of the Board, consisting of the direct editorial staff, with the Corresponding Secretary as chairman. This organization has proven wonderfully effective and given great satisfaction to our constituency. The work has gone forward most effectively, though it was new to most of those who had a part in it. We have a delightful spirit of co-operation and fellowship which has made possible many improvements, and gives promise of still greater improvement in the future.

The Convention at New Orleans also adopted the following report:

"Your committee to whom was referred the Memorial of Committees on Missionary Training School for New Orleans recommend that the Convention heartily endorse this movement, and request the Home Mission Board and the Sunday School Board to join with the other inter-

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as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

IS THERE A LIMIT?

We give on another page an editorial from the Biblical Recorder entitled "Out Rockefeller Rockefeller," which will be instructive reading. It refers to and quotes from an article in a Universalist paper, written by Mr. Geo. Coleman, president of the Northern Baptist Convention. Like Mr. Jno. D. Rockefeller, Jr., a prominent layman who has taken to writing on ecclesiastical subjects. We welcome the advent of laymen into all religious work and also into religious discussions, but this part of the "layman movement" will not serve to stimulate great faith in its final helpfulness in the work. The reader is not to jump at the conclusion, however, that these men, occupying high and influential positions as they do, represent the theology of the average Baptist layman.

One hardly knows whether to be amazed or amused at the gushing geyser that finds its mouth in the president of the Northern Convention and its choice in a Universalist paper. He is carried away with the stream of his own liquid alliteration and the breeze which catches him as he ventures out on the broad plain of Universalism. Listed to his romping measures: "My ideal church would be so big and broad, so true and tolerant, so virile and varied, so strong and secure in the hearts of the people, that no one would think of having more than one such institution to serve in any given community." Probably it would be so benign and bumptious, so volatile and vain glorious that one in the world would suffice. He promises that it will be "unlike anything you ever saw," or he might have added unlike anything omniscience ever conceived.

But hear him further: "You would find in its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, etc. Even the revent agnostic would not be barrer out of such a church if I were its door-keeper, and I have seen some so-called atheists who wouldn't hurt such a spiritual fellowship in the least." That by "Jew" he does not mean Christian Jew is clear from his mentioning Rabbi Wise as eligible.

We have no disposition to rail at digniters and it is hardly proper to smile behind your hand at such goings on as this. Two things make this deliverance assume something of seriousness, that its author is president of the Northern Baptist Convention, and it is the natural, logical and perhaps inevitable outcome of the present day drift to unrestrained destruction of all barriers of distinguishing creed and practice, and opening up the floodgates of liberalism in religion and theology. It raises the question, "Is there a limit?" Can a body of people be a church who have no distinguishing faith or doctrines? Every word is supposed to be capable of definition, and every institution is supposed to have an inward principle of life which gives it being, an object which gives its reason for existenc and certain ideas which cement it and limits which determine its membership and boundaries. Is the word church

capable of definition? Does the institution have any characteristics which limit its membership? Is the water bucket to have no hoops or staves? Has the sea no bounds? Are these "ideal" when all limitations are removed? Is a teaspoon the ideal when it is indistinguishable from a butter paddle? Is a church reached its climax of perfection when it becomes a Ford Hall meeting? Is it headed toward an inconcommurate conglomeration of religio-socio-political pow wowing? May the Lord deliver us, and give us an old time sure-enough church, founded on a rock, composed of people to whom God has revealed the truth in and concerning Jesus, people who believe something and speak out straight from the shoulder, a Baptist church without apologies, the pillar and ground of the truth. We are not afraid of its perishing from the earth. But we are afraid that some people with itching ears are going to be lost in the haze and confusion of theological limbo and will never get back to the light. There is no compromise between truth and error! no fellowship between darkness and light. The man who tries to hold with loose theology and the word of God is as impossible a character as the German professor who told his class that there were some who believed in the existence of God and others who did not; as for himself he held to an intermediate position.

MORE ABOUT THE WOMEN

We publish this week an article by Dr. E. B. Pollard, professor in Crozier Theological Seminary on the question of "Women in religious assemblies." This is done because it is a matter of great interest in the religious world today, and we wish our readers to see both sides of this subject, and because we wish to show what seems to us fatal defects in the reasoning of those who advocate the freedom of women to speak in mixed public assemblies. This article of Dr. Pollard is about the best presentation of the subject which has appeared in defense of that position and would mislead some who do not watch the logical contortions and what seem to us scripture distortions.

The plea of those who favor women's speaking in mixed assemblies is based upon one of two contentions, sometimes a mixtures of both. They either say that Paul never intended to prohibit women's speaking or that the prohibition was a temporary expedient, a concession due to prejudice, which was not intended to be permanent because it was inexpedient to offend local conditions. We dismiss from this discussion those who do not recognize the authority of the Bible or of Paul as one of its inspired writers. But to our mind the effect of all argument for the practice in question is to weaken reverence for the Bible as the revealed will of God.

The denial that the Bible does forbid the promiscuous speaking of women is so plainly contradicted by the express statement of the Word itself that it is difficult to see how one can do so with a straight face. It is difficult to see how words could be more explicit or positive than Paul's "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home: for it is shame for women to speak in the church." There is more to the same effect, but this will suffice. To be sure some people will contend in the face of all this that Paul did not mean what he says.

But Dr. Pollard is not of this class. He freely admits that Paul forbade the women at Corinth to speak in public, and that he told Timothy to carry out the same policy in his ministry. But he believes that this prohibition was temporary and local. Now notice that the sole ground for this contention which Dr. Pollard adduces is the statement of this same Paul that there is neither Jew nor Greek. There is

neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This he contends is a statement of a general principle which was intended eventually to wipe out all temporary restrictions and distinctions. Now we insist that anybody who is studying this question or endeavoring to instruct others about it ought to read the entire chapter in which this passage occurs (Gal. 3). To anyone so doing it is clear that Paul is talking about the way to be saved and he shows that there is but one way to be saved, that this way is applicable to all alike, to the Greek as to the Jew, to the master as to the slave, to the woman as to the man; that every human being has the same method of salvation. To us it seems very unfortunate that a careless reading or slovenly interpretation should be given it without any thought of what Paul is intending to teach. Paul would be simply scandalized at the interpretation which obliterates all sex distinctions and makes the work of men and women undistinguishable and identical. According to this interpretation there is no reason why a man should not stay at home and nurse the children while his wife plows the fields or conducts a bank. Dr. Pollard certainly would look with entire favor upon the spectacle of the wife being pastor of the church, filling the pulpit and managing the churches business while her husband took care of the house and minded the kiddle. Nature has no voice and grace has no limitation according to his interpretation.

According to this method of egegesis, all one has to do to avoid compliance with apostolic precept or obedience to Biblical command is to give it a gentle wave of the hand and say it was not intended for us but for a local or temporary condition in the long ago. This is easy and to many would be quite agreeable. Just make choice of such parts as suit you and relegate the rest to the scrap heap of the antiquary.

But our friend acknowledges that for a long time the ground which Paul assigns for this prohibition seemed to him forceful. They are first, that man was first created, second, that woman was the first to sin. "That is to say, Paul founds his argument upon eternal, moral considerations, rather than upon a condition of society in his time." And how does he overcome this difficulty? Not by denying its truth or explaining it away, but by saying that it puts God in "a very equivocal moral position." And what is this dilemma into which God is thrust? This, that God inspired women to be prophets and so makes them do what He condemns them for doing. We deny that there is any dilemma or any real difficulty. A prophet or a prophetess is not necessarily one who engages in public speaking. A prophetess or phophet is one who speaks or acts for God. The constitution of the United States expressly permits people to carry arms. The laws of the states forbid men to carry concealed weapons. There is no contradiction here. They may carry arms but must not carry them concealed. Men and women under the inspiration of the Spirit of God may speak for Him. Women are forbidden to speak in the churches. There were prophetesses of old but there is not one single instance where one of them is said to have made a public address. You will search the scriptures in vain for one. Nor is there any book in the Bible written by a woman. Somehow God did not employ them that way.

The case cited by Dr. Pollard of Deborah is not a proof of his position but the contrary. She did not as he says "make her plea to the fighting men of Israel to follow her leadership for the overthrow of the hosts of Sisera." But did exactly the opposite. She called Barak and "He called Zedulon and Naphtali to Kedesh and he went up with ten thousand men at his feet" (Judges 5:10). We repeat there is not one single instance in the Bible, old or new Testament, where a woman addressed a mixed assembly or an assembly of men—except it be in Corinth, which called forth Paul's rebuke.

To the reasons already given for the prohibi-

tion, namely Adam's priority in creation and Eve's priority in sin may be added two others which Paul gives which are permanently namely the law which cannot be broken (1 Cor. 14: 34) and the statement that this prohibition was not local but universal (1 Cor. 14:33, 34 Rev. Version.) "As in all the churches of the saints, let your women keep silence in the churches."

But the most hurtful thing in Dr. Pollard's argument is that he virtually charges Paul with false reasoning to carry his point. He says that Paul proved it to the Corinthians by arguments which they would accept as convincing but which to us with better knowledge, could not be accepted. In other words Paul was playing upon their ignorance and prejudice to sustain a position which Dr. Pollard thinks is fundamentally wrong and untrue. He ridicules the idea that Paul would undertake to carry this prohibition into effect by arguing before the Southern Baptist Convention that it was to be done "because of the angels." He says this argument was intelligible in a literary and moral sense to the Corinthians, but not to us. How can it be known that it was intelligible to them if not to us? How does Dr. Pollard know they understood him if we do not. We have never seen any difficulty in understanding it and don't believe the Corinthians did. Paul bases his objection to women's speaking not on local prejudice and temporary expediency, not on the presence of men in Corinth who might be offended or injured by it; but on the presence of angels in the worship whose presence and judgment of right should be respected as honored visitors and ministrants attending upon the worship of God.

Paul's injunction to submit to those in authority, meaning Nero and his representatives is cited as a temporary arrangement. Far from it, it was Paul's way of inspiring respect for authority and obedience to law, which are permanently binding. If he could insist upon obedience to law under those conditions much more so now under those which are immeasurably improved. If it was only temporary, then Paul and Dr. Pollard are anarchists, and that is just what Paul was trying to avoid, in the state and church and home.

Mississippi Woman's Missionary Union Page

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All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

Rertospertion.

By Anna Shipton.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. 8:2.

"Cast not away, therefore, your confidence, which hath great recompense of reward."—Heb. 10:35.

He was better to me than all my hopes,

He was better than all my fears;

He made a bridge of my broken works,

And a rainbow of my tears.

The billows that guarded my sea-girt path,

Carried my Lord on their crest;

When I dwell on the days of my wilderness march

I can lean on His love for the rest.

He emptied my hands of my treasured store,

And His covenant love revealed,

There was not a wound in my aching heart,

But the balm of His breath hath healed.
Oh, tender and true was the chastening sore,
In wisdom that taught and tried
Till the soul that He sought was trusting in Him
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known,
The crooked was straight and the rough made plain,

As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillows of flame by night,
And the sheltering cloud by day.

And if to warfare He calls me forth,
He buckles my armor on;
He greets me with smiles, and a word of cheer,
For battles His sword has won;
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful is He, as He washes my feet,
From the trace of each earthly soil.

There is light for me on the trackless wild,
As the wonders of old I trace;
When the God of the whole earth went before
To search me a resting place.
Has He changed for me? Nay! He changes not,
He will bring me by some new way,
Through fire and flood, and each crafty foe,
As safely as yesterday.

Never a watch on the dreariest halt,
But some promise of love endears;
I read from the past, that my future shall be
Far better than all my fears.
Like the golden pot, of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark, with the law of the Lord,
Is the covenant care of my God.

Taking the Missionary Temperature.

A useful piece of equipment for the Sunday School is a missionary adaptation of the thermometer. Because our young people were weak on the missionary spirit, we decided to stir them up by showing them their condition.

We made a large thermometer to take our missionary temperature. The lowest point, freezing, was labeled "Simple Information." If we simply knew a few ordinary facts about missions that would be our temperature. Temperate degree was labeled "Money." If we were giving toward any special missionary work we could rate ourselves as temperate. At blood heat we were having special missionary intercession, either in our meetings or by individuals in their private devotions. Boiling point was the highest point and represented volunteers for definite Christian service.

When we put the chart up, our temperature was a degree above freezing. That very night the young people got ashamed, and voted forty dollars for a school in China. About two months later the thermometer reached the boiling point.—Laura Soper, White City, Kan.

W. M. U. of Clinton for Quarter Ending May 1, 1918.

Foreign Missions, W. M. S. \$114.25
Foreign Missions, G. A.'s 28.60
Foreign Missions, Y. W. A.'s 15.65

Total \$158.50
China Missionary \$17.65
Miss. College Endowment 21.15
Home Missions 18.41
Home Missions, offering W. M. S. 96.80
Home Missions offering G. A.'s80
Home Missions Mt. School Infirmary.... 10.00

Total \$126.00
Church Building Loan Fund \$217.50
Training School 14.50
Armenian Relief 23.00

Home Uses 9.50
Judson Memorial 12.00

Total paid out \$597.80
Balance on hand:
Service flag \$ 8.00
Bible Woman 7.50
Banquet 1.00
Church B. L. Fund 8.95

Total \$623.25
Of this amount \$80.25 was not paid to me but sent direct on by the circles.

M. WHITFIELD, Treasurer.

HILLMAN COMMENCEMENT.

Hillman is closing the most pleasant and most prosperous session that we have had for years. The students have been loyal, earnest and happy, and the teachers have been co-operative and efficient. We opened with more boarding pupils present the first day than were enrolled in all of last session, and our numbers have kept up well for the whole term.

We cordially invite our friends, and especially our former pupils and patrons to visit us at the time of our closing exercises.

The annual concert will be given on Saturday night, May 25th.

Commencement sermon by Dr. W. A. Hewett of Jackson, Miss., Sunday night, May 26.

Graduating exercises Monday night, May 27.
Baccalaureate address by Hon. J. E. Berry, Booneville, Miss.

Of course as is customary the commencement exercises at Mississippi College will be in progress during the same days, our exercises alternating with theirs. It will be a good time to visit Clinton.

B. G. LOWREY.

MISSISSIPPI WOMAN'S COLLEGE.

Commencement exercises.

Friday, May 24, 8:30 p. m., expression contest; Saturday, May 25, 8:30 p. m., General Contest; Sunday, May 26, 11 a. m., Baccalaureate Sermon by Rev. J. A. Taylor, Brookhaven; Sunday, May 26, 8:30 p. m., sacred concert; Monday, May 27, 11:30 p. m., alumnae banquet; Monday, May 27, 3:30 p. m., annual meeting of trustees; Monday, May 27, 8:30 p. m., graduation exercises; Baccalaureate address by Chaplain Jno. S. Hawkins 153rd Infantry, Camp Shelby.

To these exercises the friends of the college are cordially invited.

Following is a list of the graduates, B. A. or B. S. diplomas: Kate Atkinson, Laurel, Miss., Mattie Atkinson, Laurel, Miss., Anna Lee Fox, Derma, Miss., Mary Short, Meridian, Miss., Eddieth Morris, Pascagoula, Miss., Edith Shepard, Richton, Miss., Maggie Red, Hattiesburg, Irene Laird, Florence, Willie Lee Young, McComb, Jennie Louise Gourlay, Terry, Lois Welch, Collins, Lois Buckley, Pinola, Dora Woods, Belzoni.

Graduates in Piano: Arva Byrd, Bogu Chitto, Gladys Connely, Collins, Eva Schwartz, Hattiesburg.

Graduates in Voice: Christine Davis, Biloxi, Eddieth Morris, Pascagoula.

Graduates in Expression: Kate Atkinson, Laurel, Mae Ringold, Linn, Mae Bland, D'Lo.

Graduates in Home Science: Mae Middleton, Brookhaven, Mary Short, Meridian, Lois Welch, Collins, Dora Woods, Belzoni.

The man or society who refuses on the ground of conscience to fight in the army but renders some service to those who do fight is about on a par with the pious old lady, who could not curse the Yankees who burnt her house but commanded the negro slaves to "cuss 'em."

(Continued from Page Three.)

ated bodies in founding the institution proposed in safeguarding the denomination's interests in the same and in making it effective in the work for which it is created."

Your Board, acting in connection with the Home Mission Board, considered this report as being a definite instruction to join in founding the institution proposed, in safeguarding it and making it effective.

The Board appointed its Corresponding Secretary with Dr. P. E. Burroughs and Dr. W. J. Bollin as a committee to represent it in an organization. When the institution was organized it was contemplated that the first session, and perhaps several sessions, would be held in the building of one of the Baptist churches of New Orleans, and the institution was organized with this in mind.

It was decided to call the Institution the Baptist Bible Training School, its name defining its purpose. The school was properly chartered according to the laws of Louisiana, under a board of trustees representing various states and interests. Dr. B. H. DeMent, then at Greenwood, S. C., was unanimously elected as its president.

At a later meeting the opportunity came, providentially as it seemed, to secure the magnificent, centrally located property of the Sophie Newcomb College for young ladies, an institution honored for many years in the history of that section. This property consists of a whole city square, with three large buildings adapted to all phases of school work and a three-story dormitory on a street fronting on this general campus. The property for school purposes could not be reproduced for a quarter of a million dollars. It was offered to the new institution for \$100,000 and upon very easy payments.

By agreement with the Home Mission Board the Sunday School Board furnished the initial payment of \$10,000, which was to secure the property, paying this money to the Home Mission Board, which had been designated as the agent in all such transactions, pending the further legal organization of the new school. The Sunday School Board had not been asked to furnish this whole sum, but to make sure the property was secured, it did so, the Home Board agreeing on its part to relieve us of any expenses for maintaining the school through the rest of the Convention year.

The trustees of the Bible Training School will make a full report at this session regarding the institution, its prospects and its purposes. We feel sure that there is a place for it, and that the Convention did a wise thing in ordering it to be established. We have tried, in connection with the Home Board, to act wisely and prudently in safeguarding every interest, and we submit our action for approval.

Many of us have for a long time been concerned about the extension of modern Sunday School methods and enthusiasm to rural communities. Many experiments have been tried, and it was already evident that an organized modern Sunday School could be made as great a factor in the development of the country church as of the city church, and that the methods which have brought such a quickened interest in our city communities are practicable in any community.

At a conference between the Corresponding Secretary and the State Sunday School workers, which was held last December, this question was discussed. Out of the conference grew a plan for carrying the Sunday School message to the more remote communities as well as to those easily accessible. The Sunday School Board made a contingent appropriation of \$5,000 for definite rural extension work and instructed the Corresponding Secretary to arrange with the various states for co-operative efforts along this line, authorizing him wherever any state would propose a definite and acceptable program for rural extension to join dollar for dollar with

them in carrying it into effect. The response was immediate. State after state made appropriations ranging from \$100 to \$1,200, available for this present spring and summer, and asking that we should meet the amounts thus appropriated, and already a dozen or more states have mapped out a program which has proven acceptable. Indeed, in some states these campaigns have already begun, and we have been called upon to bear our share of the expenses. The most ambitious program is in Virginia, where a determined effort is to be made this summer to reach every country church. But other states are not far behind.

We have made one or two ventures in connection with our Bible business which deserve mention in this report. We were made the special agents for an interleaved edition of the American Standard Version which we were enabled to offer to pastors at a moderate rate and on liberal terms of payment. This venture proved a great success and we have disposed of 750 copies. We are now planning for a special edition of the Bible, using the American Standard Version, and which will be supplied with notes prepared by us. These notes will be unique in many ways. They will serve to supply workers and Bible readers with things that are really needed. In addition to a harmony of the Gospels and a general outline of the Bible, we will have doctrinal statements, passages of Scripture for use on special occasions, a plan of Bible memorization, and in a special edition for the B. Y. P. U. we will give the two years' Bible Readers' Course in full. We believe that these special notes will make this edition of peculiar value to our own people. All the work of preparation has been done by our editorial force under the general editorship of the Corresponding Secretary. We believe we will render a genuine service in these new Bible helps.

During the year the Board has issued the following books:

1. "The Christian Religion in Its Doctrinal Expression," by Dr. E. Y. Mullins. This theology bids fair to become a standard work, and has been widely sold. It is used in both of our Theological Seminaries and in other institutions. Price, \$2.50.
2. "The Intermediate Department of the Sunday School," by L. P. Leavell. This has become one of the books in our Teacher Training Course. Price, 50 cents; cloth, 35 cents paper.
3. "Points of Emphasis," a pocket commentary on the International Lessons for 1918, by Dr. Hight C. Moore. Price, 25 cents.
4. "Training in Christian Service," by L. P. Leavell. A Study Course book for the B. Y. P. U. Price, 50 cents cloth, 35 cents paper.
5. "Plans and Programs for the Cradle Roll, Beginners and Primary Department," by Annie L. Williams. Price, 50 cents cloth, 35c paper.
6. "Church and Sunday School Buildings," by Dr. P. E. Burroughs. Hints for planning, remodeling and equipping adequate church houses with proper Sunday school facilities. Price, \$1.25.
7. "The Union Movement," by Dr. J. F. Love. A rank and open discussion of the world-wide movement to interdenominationalize missionary work. Price, 75 cents.
8. "A Commentary on Hebrews," by Dr. S. J. Porter. The seventh volume in our commentary series. Price 75 cents.
9. "Manual of W. M. U. Methods," prepared officially by the Woman's Missionary Union. Price, 60 cents.

The work on the "History of the Baptists of the South," definite arrangements for which were announced in our last report, has gone on successfully during the year. Much of the time was spent by Dr. B. F. Riley, who was preparing the history, in gathering material. It was necessary to visit libraries and to seek out material. A work of such magnitude must of necessity be done carefully and with more or less permanency. Dr. Riley is now engaged upon the

work of writing and perhaps half of the manuscript is already in our hands. The work will be issued in one large volume of perhaps 1,000 pages and published at the very lowest price. We hope to begin putting it in type during the summer and to have it ready for distribution in the fall, provided the general conditions throughout the country are such as to give a good prospect of disposing of it. We anticipate a wide sale and great usefulness for this book, which has been waited for so long. We feel sure it will justify expectations.

Within the last ten years the movement for denominational control has been general throughout this country and Canada. It was felt by all denominations to be an impossible condition that such vital matters, including the training of teachers, the fixing of standards and the determination of the spirit which should control, should be left to self-appointed agencies. As is generally known, the International Lesson Committee is now directly controlled by representatives of denominational Sunday school agencies, and it is presupposed that all lesson courses will be submitted to some denominational body for promulgation in that denomination. With us, moreover, the very success of our work has made it center about distinctive plans and methods, which plans and methods in turn have become a part of the thinking of our people. Our success has made us more distinctive and made the denominational program essential to progress. While we have been sympathetic with our brethren of other denominations and in other sections, and have been glad to confer with them, we are more and more convinced that success for Southern Baptists in Sunday school work depends upon two things: In doing our own Sunday school work with all the power we can summon, in our tested ways and with our own methods; and doing this in a sympathetic and loving spirit, and with the hope that all other denominations working in this section may push their Sunday school work in equally effective ways. We thank God that He has providentially given us the resources and the men and the organization to make our Sunday school work so that it was never more important nor of greater power than at the present time.

We have continued our tract work along the lines previously reported. With the war work, which has occupied so much time, we have been unable to perfect the additional series of tracts, though we are still working on them, and we know they are needed. We have found our evangelistic tracts of special service in the camp work and many thousands of copies have been used there. During the year we have printed 880,000 copies, making the total number as published to date 2,640,000.

We wish again to call the attention of pastors and others to these tracts already proven of such great value. It is doubtful whether any similar venture has ever so completely met the needs. One special method of distribution has been tried successfully so often as to lead us to give mention of it here. Many pastors who are holding evangelistic services ask us to give them a large supply of these tracts. These are then placed on a table in the vestibule of the church, where they can be taken freely. This invariably results in a widespread use of these tracts. We are ready at any time to co-operate with pastors along this line. Another most interesting experiment is being tried by a New Orleans pastor. He uses these tracts constantly in his correspondence, and every week sends selected tracts to persons of his acquaintance as pastor whose needs he thinks will be met by one of these leaflets. Week after week he is baptizing and receiving into the membership of his church men, women and children who have been directly won in this way. We mention these two among many methods simply to revive interest and to let pastors and workers generally know that these tracts are at their service, and that we want them used.

At the last session the Sunday School Board

Thursday, May 16, 1918.

THE BAPTIST RECORD

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proposed that the Convention consider the question of Ministerial Relief in a large way, and suggested that a sum of \$100,000 from its funds could be applied to this object if the Convention decided to undertake the work. This action was approved and a Commission appointed to work out a plan to be reported at this session. Pending this report, the Sunday School Board was made the custodian of the fund of \$100,000, which was to be held until otherwise directed by the Convention. The Commission as appointed was authorized to draw upon the interest of this fund for the work they were to carry on. We wish to report that the of the Convention, and in pursuance of the infund is intact and held subject to the direction instructions given we have on official drafts from the Commission paid to them \$3,000 from the interest produced by the fund.

THE FOREIGN MISSION BOARD.

The Foreign Mission Board has had one of the most triumphant years in its history. It received for current support \$852,923.73 and for the Judson Centennial \$153,265.69, making a grand total of \$1,006,189.42. So the one million dollar mark was overtopped and the new standards for giving to foreign missions were erected by Southern Baptists. For the first time in the history of the board, it received more than one hundred thousand dollars from a single state. Both Texas and Virginia gave over \$100,000.00.

It was also a triumphant year in the fields beyond, as will be seen from the following:

Notes on the Work in the Mission Fields.

Mission operations in all our fields, in spite of hindrances from war and shortage of laborers went forward with encouraging success. The figures given here will convey some idea of the magnitude of our work, but only a vivid and sympathetic imagination can comprehend the labors, the hardships, the courage and the joys that made possible such a tabulation of results.

There were 5,557 baptisms; we have now 464 churches, of which 141 are self-supporting, with a membership reaching a total of 53,377. We have 715 Sunday schools, with 34,428 scholars; 482 literary schools of all grades, with 13,866 scholars. In our eleven Theological Training Schools were 302 students. The Theological Training School in Italy has been closed on account of the war. Our missionary physicians gave the amazing number of 104,271 treatments during the year. Such are the figures, but how far short do they come of telling the real story!

It is impossible to put in brief space a comprehensive view of the work done last year in our various Missions. Even the more detailed accounts found in the Reports from the fields do not cover the ground. Here we note only a few of the outstanding facts without attempting to represent evenly all forms of missionary endeavor.

AFRICA—Some of the difficult places have begun to respond to the efforts of the missionaries. Oyo, the native capital, is a notable example of this. For the first time in years boys from the main city have come in considerable numbers, begging the missionary to help them secure an education. The erection of a large courthouse under the supervision of the English government on one of the leading squares in Oyo has brought much help to the cause of Christ. So long as the trials were held in the private homes of the chiefs, it was difficult to get justice, but now when all cases must be adjudged by a number of judges in public, the people are no longer fearful of the rulers who dislike Christianity. So the Christians are now more readily coming out into the open.

The question of polygamy has been troubling many of the churches. The churches in the leading stations of the Mission registered last year distinct victories over this great evil. Polygamy was rebuked and the New Testament standard of morals which the missionaries advo-

ated has been heartily supported by the native members.

Self-support is growing as rapidly in Africa as in any of our other mission fields. Churches are steadily taking upon themselves the financial support of preachers and teachers. At the end of the year the youngest church in Oyo station, at Fiditi, sent a messenger to say that they did not longer desire financial aid, but that their church now wished to help other churches. This act is characteristic.

There is a great opportunity for Baptists in Nigeria. The country is opening up to trade and commerce; the youth of the land are awakening to the need of education; the making of good, well-graded roads in offering facilities for travel and communication; heathenism is slowly but surely passing away; a form of civilization is coming, and it ought to be Christian. These facilities and opportunities for a great Christian propaganda are also open to the messengers of Mahomet and the teachers of other faiths, and these others are entering into these open doors of opportunity, while the African Mission of Southern Baptists waits for reinforcements in order that it may be able to cope with this hopeful situation.

ARGENTINA—During the year four battle-ships belonging to the United States navy visited Argentina and the four thousand United States sailors and marines were received in the streets of Buenos Aires with an unprecedented popular welcome. This demonstration shows how sentiment towards the United States is growing. United States banks, packing houses and agencies of all descriptions are becoming a new factor in Argentine business. "Made in the United States" is a popular brand in merchandise. These developments mean that the widely scattered Republics of the Americas are becoming more closely linked together in commercial and political ways. May it also mean that moral and spiritual matters may receive faithful attention!

The outstanding event in the church life during the year was the purchase of the Once Church, Buenos Aires, through the help of the Judson Centennial, of a property on which stands a house which will suit admirably for a chapel for the time being. By this purchase one church is freed from the burden of paying excessive rents. Besides the work of the local churches, there are three agencies which affect the Mission as a whole—the Local Mission Board, the Publication Board and the Theological Training School.

The Local Mission Board renders assistance to several weak churches, to the work in Chile and during the year gave sufficient aid to the church at Santa Fe to enable that church to complete its church building. Much of the success of this Board is due to the indefatigable labors of our enthusiastic layman, Mr. F. S. Battley.

The Publication Board made most encouraging progress. Brethren Justice and Spight reorganized the Book Department. The first edition of the splendid missionary book, "Heroes and Martyrs," written by Pastor Varetto, was so quickly exhausted that a new edition had to be published. It has been decided to have Missionary J. C. Quarles devote his entire to the development of the publishing work.

A few months after Missionary J. M. Justice gave up the Training School, Missionary S. M. Sowell was asked to become director. The school has had a god year. Amongst the students is an Araucanian Indian, who hopes to return as an evangelist to his neglected race in the romantic region of the Southern Andes. The five men being trained in this school give promise of becoming efficient workers.

BRAZIL—Brazil felt keenly the straitened financial conditions arising out of the war, but even so, most gratifying growth was made in native self-support in the churches. The number of self-supporting churches in the North Brazil Mission is three times what it was twelve months ago. The fourteen churches reported

as self-supporting last year have grown to 42 self-supporting churches this year. Of the 28 churches in the Campos field 28 are now self-supporting. The Church Building and Loan Fund in the North Brazil Mission, created almost entirely by contributions from native sources, so stimulated the building movement amongst the churches in the North Brazil field that the number of church houses were increased by one-third during the year. A notable achievement was the completion by the First Church, Sao Paulo, of its new building. While the Judson Centennial helped considerably, the church will put into the building very much more.

Fine progress was made by the schools. The Rio Baptist College and Seminary enrolled 298 students, 35 of whom are studying for the ministry. Judson Hall, the new administration building, the largest yet erected by the Judson Centennial Fund, added greatly to the efficiency of this school.

The impetus given to the College and Seminary in Pernambuco by the possession of the new property, acquired last year, was strikingly demonstrated by the fact that the student body increased from 117 to 158. The Theological Department enrolled 25 students. Another building, costing about \$7,000, was added to the Pernambuco school plant without any cost to the Foreign Mission Board.

The missionaries in charge of the Campos School achieved a great triumph by raising from the churches an amount sufficient to pay off the debt on that institution. After long waiting, a campus costing a little over \$10,000 has been secured for the Girls' School, Sao Paulo. The Judson Centennial Fund provided the money for this purpose.

CHINA—The writer of the Report of the North China Mission this year uses the following words which may be considered quite characteristic of the work of all of our Missions in China:

"Your missionaries are grateful to God for many encouragements. We are no more downhearted than our boys in France. We, too, are fighting for the increase of righteousness and we are firmly confident of victory. Next year we shall have a standardized course of study for all schools and a general Mission Superintendent of Education to supervise our uniform system. We have more pupils than ever. The evangelistic influence of the schools is telling more and more. Beginnings have been made in many sections to overcome illiteracy among our Christians by teaching them the phonetic syllabary, whereby they can in a short time, learn to read such portions of the Scriptures as have already been published in this script. Increased spiritual zeal is manifested in many of the churches, many laymen giving largely of their time to the spread of the gospel. One family has built an orphanage and is conducting medical work and school work costing over \$1,000."

We should place alongside of the Tsung family, referred to above, in North China the generous gift by Wong Kwok Suen to the Boys' Academy in Canton. Mr. Kwok, who is a deacon in the First Baptist Church, Hong Kong, promised fourteen thousand dollars toward the erection of the new building for the Boys' Academy. The remaining eight thousand dollars are to be furnished by the Judson Centennial Fund. On the day when the corner stone was laid, Deacon Kwok was so pleased with the enterprise that he decided to give the entire amount necessary for the erection of the building in order that the Judson Centennial part of the fund could be used for the purchase of more land for the Academy. The building will be erected as a memorial to Deacon Kwok's father. Inspired by Mr. Kwok's deed, the Chinese have undertaken to raise \$150,000 (Mexican) for the further improvement of the school. The movement will succeed.

Other building projects, made possible chiefly by the Judson Centennial Fund, were two new buildings for the Girl's School in Canton, one of

which is for the Primary Department and the other for administrative purposes, a residence for Dr. Louthan of Chengchow, the Kathleen Maternity Hospital, Laichowfu and buildings begun in several other places but not yet completed.

Events in the realm of literature were the issuance by the China Baptist Publication Society of Canton of the New Testament and Testament portions in several dialects, the completion of the translation by Rev. Yeung Hoi Fung and his son of the Chinese Theological Seminary of Dr. Dargan's "Ecclesiology" and the practical completion of Dr. Broadus' "Homiletics." The China Baptist Publication Society reduced its debt by several thousand dollars and purchased by the aid of the Judson Centennial Fund a considerable amount of the stock in the Missions Building, Canton.

It is encouraging to note the progress made by two of our Native Home Mission Societies. The Home Mission Board in the South China field reports an expenditure of \$1,950 last year for the purpose of sustaining its eight stations in the two provinces. The Home Mission Society of the Shantung Baptist Association in North China now has twelve churches, with 1,118 members, 166 of these having been baptized during the year. It has 23 missionaries, living in 12 walled cities, and is working in no fewer than 20 counties, situated in three different provinces.

An interesting development under the leadership of W. W. Lawson, Chengchow, China, occurred when he inaugurated work in behalf of the large number of Mohammedans that live in his city. There are 20,000,000 Mohammedans in China, for whom little work is being done.

Two new main stations were added during the year—Talanfu in North China, and Kweiteh Interior China. Talanfu has been the center of the Gospel Mission work for more than twenty years. At the request of the gospel missionaries in Talanfu, a missionary of our Board was appointed last year in the person of Miss Anna Boatick and was located in Talanfu and in July, 1917, Rev. J. V. Dawes and wife moved to this city in order to strengthen the work. The Gospel Mission churches are co-operating with us heartily and the outlook is very promising. Work in Kweiteh, Interior China, was first opened by the Gospel Mission brethren, but was later taken over from England by an independent missionary society, known as the China Christian Mission. For several years this station has been co-operating with our Interior China Mission and it was a source of great pleasure to the Mission to have the Townshends appointed and the property owned by the China Christian Mission purchased by our Board.

The North Gate Church, Shanghai, celebrated its seventieth anniversary by raising sufficient money to repair the old building and put in electric lights. For a whole month during the summer, evening services were held, with a remarkable attendance and splendid interest.

The Annual Commencement of the Yates Academy, Soochow, was a great occasion. Twenty-nine young men were graduated, twelve of whom entered Shanghai Baptist College in the fall. An announcement like this takes on a peculiar significance when it is linked with the fact that in Soochow there were ordained this year three pastors who were graduates of Shanghai Baptist College and Seminary. Nothing is more vital to the future progress of our cause than the development and training of native leaders.

ITALY—The invasion of three of the most beautiful and valuable provinces by the Austro-Germans in October greatly afflicted the Italians. This not only brought three million people under foreign rule, but, as a consequence, subjected the entire nation to greater sacrifices, material and moral, to compensate for this loss. At Paderane, a flourishing commercial city of the Province of Udine, we have, or rather had, a flourishing church of about sixty members. Only recently our Mission had erected a beautiful chapel in the best part of the city. Before the

enemy arrived the Italians had blown up all the bridges in the town as well as the military stores. The terrific explosions damaged every building in the place, including our chapel, which had all the windows broken. It is now occupied by the enemy, whether for military or religious purposes we do not know.

At present, we have 12 soldier halls, where special work is done for the benefit of soldiers. The pastor and his wife, who are frequently assisted by the church members, have charge of this work. In almost every case, these halls are in proximity to the church and in some cases the church building itself is dedicated to the soldiers' use. In these places writing paper, New Testaments, portions, tracts, religious and political journals and reviews, religious books and in some cases legitimate games and occasionally music are freely put at the disposal of the soldiers. This has proved to be a most efficient means for helping the soldiers materially and at the same time propagating our principles to a large number of people.

Although a majority of the halls have been opened since the first of October, there has been a total attendance during the year of 158,094 soldiers and officers. There have been distributed 59,474 copies of the New Testament and portions among them. They have received also 75,721 copies of tracts and religious journals.

Since our last report other pastors have been called to arms. One is a captain, another is an official on a warship, while still another is in the aviation corps. All the other pastors are in the sanitary service.

Our churches, in consequence of the lack of pastoral care, have suffered considerably. The absence of nearly all the male members over 18 at the front has contributed to the temporary decline of some of our churches.

The last official census made by the Italian government showed more than 120,000 evangelicals in Italy, while the church statistics account for only about 40,000. Thus it will be seen that only one evangelical in three sees fit to join the church; in other words, Christianity seems to be making greater strides than church membership.

Except in the matter of baptisms, we have made considerable progress. Church membership, through immigration, increased nearly 25 per cent, Sunday school scholars more than 25 per cent, while collections increased nearly 40 per cent.

The most extensive work has been accomplished by means of new tracts. There were 42 printed during the year. Thousands of copies have been sold to other churches and large numbers have been distributed among the soldiers. The World's Christian Temperance Union through a representative distributed freely to all the evangelical pastors of Italy 15,000 copies of three tracts entitled: "Alcoholism," "Purity" and "Games of Hazard."

JAPAN—The Ishii-Lansing agreement has done much to clear away the suspicion that many Japanese and Americans felt toward each other. The Japanese feel themselves to be thoroughly allied with other nations in fighting for the safety of Democracy in the world. These two great facts should have a good influence toward enlisting the Japanese in the great Brotherhood movements of the Prince of Peace.

After trying an experiment of conducting a Theological Seminary in conjunction with the Northern Mission in Japan, it has been decided that the experiment had better be discontinued and our Baptist Union Theological Seminary in Tokyo be dissolved. This act of dissolution was taken with hearty good will for all parties concerned and after full conference with the Northern brethren as to the advisability of the step. The location of the Seminary in Tokyo had placed it more than eight hundred miles from the main part of our Mission, and the Seminary did not give promise of supplying the workers needed in our Mission field.

Our Baptist paper, "The Christian Church Record," is a twelve-page weekly, published in

Tokyo under the auspices of the two Baptist Missions and the Japan Baptist Convention. Rev. S. Takagaki is editor, and Missionary E. N. Walne business manager. When we take into consideration the number of constituents, the paper probably has a larger circulation than any other denominational organ in Japan. The production and circulation of Christian literature increased greatly during the year. The output for the year reached a total of one hundred titles. Mr. Walne published a series of ten tracts on the Fundamentals of Christianity, prepared by Japan's most successful evangelist, Rev. Paul Kanamori. The first edition of one million copies was sold before the end of the year. Receipts from sales in our Publishing Concern, the Gospel Book House, amounted to \$3,963, whereas six years ago they amounted to only \$734.

At the last Southern Baptist Convention a cablegram was sent to Japan, authorizing the Mission to build the greatly needed class-room building for the Southwestern Academy at Fukuoka. The money was raised for this building by the Emergency Band of the Baptist Laymen's Missionary Movement. Not only has this building been completed, but two other buildings were removed from the old site and the Academy has taken up its work on its new Compound. A new class of 75 was received at the beginning of the year, which makes a total of 143 students. Another class-room building and an Administration Building, containing offices, chapel, etc., should be erected as soon as possible.

MEXICO—While things seem to be topsy-turvy in Mexico and the day when revolutions will cease appears to be far away, yet we should not be too greatly discouraged over the situation. We should remember that Roman Catholicism has been dealt a blow by the Mexican Government from which it can never recover. The restriction placed upon religion, as expressed in the Roman Catholic Church, may produce some inconveniences in the prosecution of our work, yet in the end it will be discovered that great progress has been made.

Many have been shaken from their religious moorings. This fact constitutes a grave peril and a great opportunity. The majority of the people who have left Catholicism have become indifferent or have turned toward atheism, but, on the other hand, thousands are anxious to investigate other religions. This can be seen, for example, in Guadalajara, where the theater is crowded on Sunday afternoons to hear discourses on spiritualism and atheism and from the number of Bibles, Testaments and tracts that have been sold and distributed.

At a conference of the Mexican missionaries, held in El Paso last summer, it was decided that Rev. C. L. Neal and wife should remain in South Mexico for the purpose of superintending the work in that section and that several missionaries should be placed along the border to the north for the purpose of superintending the work in the northern end of the Republic. It was also decided to open the Theological School at Saltillo, and to place the Mexican Publishing House temporarily in El Paso, Texas.

Considerable amount of new equipment has been purchased for the Publishing House and it has had a prosperous year, with Missionary J. E. Davis in charge.

The Theological Training School, supported jointly by the Foreign Mission Board of the Southern Baptist Convention, and the American Baptist Home Mission Society, was opened in Saltillo in September, with Revs. A. B. Rudd and G. H. Lacy in charge. Twenty-one students have been in attendance and a very successful and enthusiastic year's work has been done.

The necessity of throwing more heavily upon the native ministry the responsibility of preaching the gospel to the people has turned out to be a gratifying experiment. They have responded nobly to the call to leadership and through the year have accomplished apostolic results in many places.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

FUNERAL NOTICE.

The members of the Baptist Orphanage B. Y. P. U. of Jackson joyfully announce to all the United Baptist Young People the death of Mr. Quarterly Reading.

We ought to be able to publish the death of a dozen or more B. Y. P. U. members like the above mentioned brother every week. What's the matter, aren't they dying? Give them a dose of Spizzerinkum.

The Big 4.

Our aim this year is four-fold (1) We want every B. Y. P. U. in Mississippi to have some funerals, shake off the weights that are holding you back, get rid of the things that keep you from growing, agree among yourselves to quit those things that do not conform to B. Y. P. U. principles. That's the first thing we want to do have some funerals. (2) Our goal for 1918 is 50 A-1 B. Y. P. U. in Mississippi and for you to be one of the 50. Why not? If some one were to tell you that you were below the average, mentally, and that you were lazier than other young people, that your ability to do things was very limited in comparison with others, you would be offended and want to fight. Well that's just you are saying about yourself when you don't do what others are doing. I'm for you; quit talking about yourself; be an A-1 or die trying. (3) Every B. Y. P. U. in Mississippi backing up the Baptist Record by subscribing for it, and furnishing material for our column, our effort is to have the column made up of news from all over the state. You can help make it interesting by sending in write ups and reports of what you are doing as a B. Y. P. U. Not just once but as often as you have anything a little unusual or extra. Each union ought to subscribe for the Record, it's only \$2.00 a year. Make a scrap-book of the B. Y. P. U. department and keep it in the B. Y. P. U. room for the members to read, some of them don't get the Record in their home. (4) Every B. Y. P. U. spreading itself. Practice the 3 G's—Grow-Glow—Go out into the rural districts or other towns and organize B. Y. P. U.'s in churches where they haven't one; put on a demonstration and show as well as tell what the work is, then in churches where they have unions that are weak and struggling, help them by encouraging them to "keep on keeping on." That's the way to Grow which results in your increased joy which is GLOW.

Membership to the Big 4.

If you want to join the Big 4 send in your name, the requirement is that you will your dead level best to

- (1) Have some funerals.
- (2) Be a A-1 Union.
- (3) Subscribe for the Baptist Re-

cord and help keep our column going.

(4) Spread yourself.

Questions and Answers.

Question—Is there any way of retaining members who do not come regularly and let them be counted as honorary members.

Answer—This question was answered in March 28th number, but for fear you have kept your Records I will repeat the answer. We do not think the person who willfully absents himself from the meetings of the Union should be classed as honorary. Of course we do not want to sacrifice good material just to make a point in the standard of excellence and we want to bend every effort to get them lined up and if after we have done our dead level best and have failed to get him enlisted to do his part then I would cease to consider him a member, but a visitor. But let us remember that the aim of the B. Y. P. U. is to develop the individual and it is ours as leaders to try in every way possible to carry out the aim.

Question—When the president of a B. Y. P. U. resigns, which is right, to elect another president or to let the vice-president fill the unexpired term?

Answer—In the United States government (which is patterned after Baptist principles) in case of the President's office being vacated, the Vice-President lawfully comes into the office to fill the unexpired term. That would be the proper procedure for a B. Y. P. U. We ought to have that in view when electing our vice-president, even though we do not expect the office to be vacated, we should see in our vice president our next president, for while he is serving as vice-president he is training to qualify himself for the work of the chief executive.

NEWTON BIBLE SCHOOL.

"Beginning on Monday after the Fifth Sunday in June, a five days' Bible School will be conducted at Newton. This school will be similar to the one arranged for this place by the Convention last winter. We hope to have with us the Field Workers of the Convention Board and some of our leading men to teach different phases of the work. Among other things we want to make the meeting intensely evangelistic and send our pastors out into their summer's work better prepared than ever before. To this end we have secured the services of Rev. R. M. Inlow of Memphis. He will speak on Evangelism at the morning hour and preach at night. This will give our pastors and other workers both precept and example. Newton will entertain all visitors and we hope to have with us quite a number of our pastors, Sunday School workers and leaders in other departments. If you are not a preacher, but you would like to be more efficient as a soul-winner, you could

not do better than come and spend the week with us.

The planning of the school is largely in the hands of Brother T. J. Moore, our efficient enlistment man and further announcements will be made later. Remember the opportunity, time and place. A school for pastors and other church workers beginning Monday after the Fifth Sunday in June at Newton, Miss.

Yours for service,

BRYAN SIMMONS.

THE McCOMB MEETING.

I returned this morning from McComb where I spent twelve very happy days in association with my very dear friend and former classmate, Theo. Whitfield. The meeting was a great success from every standpoint. Up to last night there were 66 additions. Brother C. W. Barcafer will remain over Sunday and we are expecting more additions. Brother Barcafer did wonderfully fine work in leading the singing and conducting the young people's meetings. He also preached at two of the morning services when I was sick.

It was a great joy to be entertained in the hospitable Whitfield home. I shall not soon forget my association with that consecrated mother and father and their sweet children. Pastor Whitfield is now in his eighth year, having received 660 members into the church since he went there. During his pastorate a very commodious and convenient Sunday School building has been erected. He occupies a very farm place in the hearts of the church membership and also in the community.

A number of friends encouraged me much by voluntarily joining our noon prayer league, among them being Dr. O. B. Quinn, chairman of the board of deacons, and mayor of the city.

BEN COX.

Pastor Central Baptist Church, Memphis, Tenn.
May 11, 1918.

She—If a gold told you you could kiss her on either cheek, what would you do?

He—I'd hesitate a long while between them.

UGH! CALOMEL MAKES YOU DEATHLY SICK

Stop Using Dangerous Drug Before It Salivates You! It's Horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfect harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

A SPRING MEDICINE

That Will Make You Feel Better, Look Better, Eat and Sleep Better.

In view of the fact that disease is ever the same, a medicine like Hood's Sarsaparilla, which has been successful for more than forty years in combating disease and preserving health, is a safe one to rely upon.

Hood's Sarsaparilla is known everywhere as the standard blood purifier, tonic and vitalizer. Its record is one of remarkable results. It has given entire satisfaction in the treatment of scrofula, eczema, humors, catarrh, rheumatism, loss of appetite, that tired feeling and general debility, and is taken as effectively at one time of year as another.

There is nothing better as a prompt, general tonic for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with the rich red blood essential to health.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

GET THIS CANNER

It works great jars or tin cans, turns wood or coal and may be operated in front of doors. Holds capacity 500 to 600 cans. Canning steel, tipping steel, all tools included at special price of \$6.75. Free catalogue and descriptive matter of all sizes of canners.

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Removes Corns, Calluses, etc., stops all pain, causes no harm to the feet, makes walking easy. Use by mail or a Druggist.

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STOPS PAIN

The action of Carboll is wonderful in the treatment of boils, carbuncles, felonies. It stops the pain, draws the inflammation to a head and heals the wound. Large tin boxes at good drug stores. Write: Carboll-Keel Co., Nashville, Tenn. Free sample.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

The man in the pulpit gives color and tone to the entire meeting. This does in a two-fold sense—Positive and Negative. So, there are some things the man in the pulpit must be and do, if the meeting is to have the right color and proper tone. Some of these we indicated, by way of example last week. But the man in the pulpit must not only be 100 per cent efficient in his positive gifts and graces as a preacher. The negative side of the life of the man in the pulpit during the life of any meeting is quite as important as is his positive side.

If the meeting takes on the right color and assumes the proper tone, then there are some things the preacher must not be and do.

1. He must not be hesitant in his deliverances.

He must speak "with authority." Therefore, he must not only know his ground—but he must also know that he knows it.

In one place Paul asks: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" That's precisely what I mean by saying that the man in the pulpit must not be histant! If he is, even at times, the people will not prepare themselves for the battle—neither saint nor sinner.

The leader, first of all, must inspire confidence in the people that he is not only willing, but capable to lead. But if the preacher be not sure of himself—and hesitates like one feeling his way in the dark—then the whole coloring and tone of the meeting assumes the general air of the "blind trying to lead the blind"—and the entire situation will most certainly "fall into the ditch."

2. He must not be idealistic in his program.

The conditions to which he comes are never ideal. They are, as a rule, exactly the opposite! And as the meetings progress, the conditions usually take on new phases. They even become, more often than otherwise, kaleidoscopic in character—though the variety is not always "beautiful"—nor symmetrical. Points of emphasis are constantly changing—first things shift to last, and vice versa.

Now, the trouble with the idealist is that he does not know how to adjust himself and his program—his style of preaching and his methods of work—to these ever-shifting conditions.

A few times I have had Brethren to my help who wear as Helpless as babes when matters drifted from the even tenor of their way.

The Brother who is too idealistic in his ecclesiastical make-up to cast his old "cut and dried" sermons to the winds and gather together a message that exactly fits into any situation, does his best work in a meeting by not coming at all.

3. He Must not be antagonistic in spirit.

Some preachers have a way of antagonizing all the other denominations, which, of course, does nothing better than embitter them against

the meeting. Of course, I wouldn't have a Baptist preacher, in a Baptist pulpit, during a Baptist meeting, "soft-soap" and coddle other denominations. Because that, too, is an evil little less hurtful—if any at all—than is the thing I am now cautioning against.

But what's the use in making other denominations bitter, when it's possible to keep them sweet? As long as they are not embittered, they will come—and it's remarkable how much good Baptist doctrine they will listen to attentively—and even seriously. But if you make them mad—ah!—Whom the gods would destroy, they first make mad." And it's my humble judgment that many an antagonistic Baptist preacher has destroyed many of his fine possibilities to lead people in gentleness and love into the Baptist way, by simply making them mad!

Deliver me from the Baptist brother who, as soon as he gets on the field, throws down the gauntlet to all the other denominations—and whose preaching is little more than a constant shaking of the red rag!

4. He must not be too heavenly in deportment.

Certainly, by this I do not mean this his deportment must not be above reproach. I do not even mean that his deportment must not be in the strictest sense becoming a good minister of Jesus Christ. I simply mean that it is possible for a minister to be so "heavenly" in his various bearings as to repel the average man (especially if he be unsaved), rather than attract him. His voice may be so professionally poised—his face and general expression so solemnly sanctimonious—his movements of body so ecclesiastically devout—his coat and vest so ministerially correct—that the average, ordinary man (or woman) can't help wondering if wings are not sprouting already! I wouldn't be misunderstood here. No man lives who believes more devoutly than I in the real merit that always inheres in deep spirituality, and expresses itself in correct living. That kind is a virtue—and always commends itself to even the most ungodly.

The demerit that I am now cautioning against is that more or less assured (it's usually more) "heavenly" bearing that removes the man in the pulpit from the walks and daily experiences of the people who make up his audience. In other words, it is not possible for a minister to be so good (really so), that his goodness gets him out of touch with the people. But it is possible for him to feign such angelic experiences, and assume such heavenly deportment, as to make the people feel that he lives in one world, and they in another.

There is more than one truth in Father Abraham's declaration to Dives: "They will not hear, though one rise from the dead." Indeed, not! Moses and the prophets, men with like passions and weaknesses as the five brethren, would likely gain a more sympathetic hearing from them than "an angel from heaven." Brother minister, if you want to be

a real soul-winner, stay on this side the stars and close to mother earth, where mortals dwell.

5. He must not be a hobbyist.

What somebody has called "a fantastic dreamer—an erratic crank—a pig-headed hobbyist." I suppose, of course, every preacher has his hobby—his "pet" line of thought—his "sugar-stick." And one's hobby, like a good saddle-horse, always comes into his mind, almost without call, when he thinks about riding.

The minister's hobby may be the great doctrines, or eschatology, or the social evils, or the distinctive doctrines and practices, etc. Oh, must anything can soon become a minister's pulpit-hobby!

But it is no matter what his hobby is, unless the visiting Brother be a past master in heart of all kinds of riding stunts—fancy and otherwise—when he comes to us, we want him to bring with him more than his one favorite riding-horse—his hobby. One preacher preached for ten successive nights on "Hell," and for two weeks on "Faith." Well, one in a thousand can do that to the acceptance of the congregation—but the average preacher can't—and for the sake of himself and his audience he had best change horses every day.

6. He must not be witty.

As a rule, he mustn't! Sam Jones could be. So can Billy Sunday.

But the average man in the pulpit

(especially during a meeting) who tries to be "funny" generally succeeds in showing himself very disgustingly asinine. I saw these quotations, some of the smart sayings of a Brother who evidently was doing his best to be entertaining, epigrammatic and funny: "Some people are so stinky that they talk through their noses so as not to wear out their false teeth." "If there is anything I love, it is a scrap." "God wants deacons that will deak, church dignitaries that will dig, stewards that will stew and not make a muss of the stew."

Of course, such sayings are bright and amusing—and doubtless he made some for his audience laugh. But a man preaching in a meeting will do his best work if he refrains completely from becoming a mere phase-maker, a peddler of "funny-praphs," etc. Great soul-winners never try to be witty—and they seldom bring their audiences to laughter. Theirs is a business to serious for fun.

"Love may make this world go round; and money starts the mare;

Gas will run your auto; politicians need hot air.

Mightier than these motives, the power that I sing:

Take the rest, but leave my "PEP," and I'll tackle anything."

RECENT PUBLICATIONS

Not only should the superintendent of the main school read these books, but the superintendent of the various departments should read and study them. The authors are well acquainted with their subjects and the plans proposed are safe, sane and trustworthy.

PLANS AND PROGRAMS, by Miss A. L. Williams, For the Cradle Roll, Beginners and Primaries.

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ABOUT JOHN 3:5.

We have been thinking about a parenthetical expression in an article of The Baptist Record May 2nd headed "The Church," in which there appears to be a different idea advanced to that we have on the meaning of the words of Jesus to Nicodemus in John 3:5 with reference to being "born of water."

We wish to state before considering the subject that it is very needful to declare the truth as to what the church is, and who are members thereof. Possibly the brother who wrote it has been meeting some of the heresies on the subject which are to be found in South Mississippi, as well as the circulated tracts with their stuff on "The Church." However, if we mistake not some of them Brethren, Satan is getting in his work to deceive as to what the church is, and what it is to do and be. John 3:5 is a good text on what it is.

We give here the statement referred to above, as follows: "A church or 'The Church' is composed of Spiritborn characters. The Savior makes that plain when He says to Nicodemus, 'Except a man be born of water (natural birth) and of the Spirit he cannot enter into the kingdom of God (or heaven.)' Natural birth is essential that the Spirit may have a subject to operate on."

Now, the expression in parenthesis, "natural birth," this writer thinks was foreign to the idea Jesus meant to convey to the mind of Nicodemus, when He said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." That is, we do not think that "born of water," meant natural birth. For reasons we are going to give, we will say "born of water," was meant to convey the idea of purification, the symbols or antitypes of which Nicodemus knew were set forth in the law and Prophecies. The cleansing in Spiritual birth is to be had only by the application of the blood of Christ.

The Passover pointed to the coming of Christ for its fulfillment. If Christ had not meant, "born of water," as an attendant feature of Spirit-birth, there would not have been room to reprove Nicodemus for not knowing these things, as they were evidently things set forth in the Old Testament that he should know and teach concerning the kingdom. From John 3:9, 10, we have the idea that Nicodemus was to understand that there were two essential things concerning spiritual birth, purification and regeneration. After that Nicodemus was reminded that the things Jesus was doing was of the fullness of God's testimony, and they would not receive his witness although it was from heaven. Nicodemus had stated in opening the interview with Jesus that he knew Jesus was a teacher sent from God, because no man could do the miracles He did except God be with him. These miracles were setting forth God's cleansing power. Jesus went on to the full answer of his question, "How can these things be?" and showed him that "as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted

up; that whosoever believeth may in Him have eternal life." Nicodemus knew what the lifting up of the serpent in the wilderness meant for cleansing and restoring sinning Israelites.

Remember this too, is a part of Jesus answer as to how a man could be "born of water and of the Spirit."

This interview also shows that God had only one plan for salvation from time's beginning to its end.

We want to notice some Old Testament and New Testament Scriptures on this subject of Spirit-birth.

In Numbers 19, we have it typified. God through Moses made a typical purification of His people; a red heifer was killed and burned outside of the camp, her ashes and water were kept for purification, hence the name "water of cleansing and purification." It was applied to the one to be cleansed with a bunch of hyssop.

In Ezek. 36:25-27, "And I will sprinkle clean water upon you, and you shall be clean; from all your filthiness, and from all your idols I will cleanse you. A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep mine ordinances and do them."

Ps. 51:7, 8, 10, "Purify me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Create in me a clean heart O God; and renew a right spirit within me." In Hebrews 9:13, 14, we there have mentioned the cleansing with the blood of bulls and goats and the ashes of a red heifer for cleansing the flesh and these words: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God." Zechariah 13:1, "In that day there shall be a fountain opened to the house of David, and the inhabitants of Jerusalem for sin and uncleanness." Perhaps Cowper got the idea of a "Fountain filled blood," here.

In Titus 3:4, 5, 6, we have the Spirit-cleansing idea again, "But when the kindness of God our Savior, and His love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to His mercy He saved us through the washing of regeneration and renewing of the Holy Spirit; which He poured out upon us richly through Jesus Christ our Savior." To the Corinthians was written: "Such were some of you, ye were washed, ye were sanctified."

In Rev. 2:14, is this, "Blessed are they that wash their robes that they may have the right to come to the tree of life, and may enter in by the gates into the city."

The writer had the idea that John 3:5 related to being "born again" only, as we have sought to explain. If we are in error we hope some one will put on a thorough exposition.

C. T. CARMICHAEL.
White Bluff, Miss., May 8, 1919.

A GOOD INSTITUTE AND A GREAT MEETING.

Last week at the Gunnison church we were in a Sunday School Institute and heard some fine talks by Dr. Lawrence and Dr. Farr. Miss Lackey giving a great message at the closing service. Brother Wilds taught the manual during the week and nearly all the teachers and officers decided to take the examination. We reorganized the Sunday School and decided to adopt the Standard for an A-1 Sunday School and by the help of the Lord we are going to reach it.

Following the Institute we went to Lula with Dr. Farr to help us and had a great revival for ten days having 25 additions, 17 upon profession and three others making profession but not candidates for baptism. One of these was a soldier boy called to camp two days later. What a glorious time it was. Dr. Farr preached in his characteristic way, won the hearts of all the people and many souls to Christ. This is the greatest meeting ever held here and 22 additions to a Delta church means much to the Kingdom, Church and town.

These two churches are on the Budget list and we are getting along fine but still have work to do. Pray for us and also for us as we go into the meeting at Gunnison this week.

Yours for the Work,
D. A. McCall, Pastor.

ITTA BENA.

Brother J. B. DeGarmo closed a two weeks meeting with us Sunday. The result is 25 additions to the church, and a \$400 raise in the pastor's salary, which came very unexpected to the pastor, nevertheless all is greatly appreciated.

Brother DeGarmo is a fearless preacher of the word, and is a safe man to have as he brings the church and pastor closer together. He is void of money seeking, keeps himself out of sight and magnifies Christ. Happy the pastor who can have a meeting conducted on such a high plane as he does. Our people feel that he has done a great work for us and look forward to his coming again with joy.

We wish to say in connection with this report of the meeting, that the church has met her apportionment for missions with a plus and have contributed freely to the hospital and orphanage. Our W. M. U. is wide awake and are making substantial growth. The pastor never felt more humble and a greater need of keeping under the body.

E. H. GARROTT, Pastor.

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Bare Eyes, Eyes Inflamed by Sun, Dust and Wind, are quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Easy Comfort.
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Sample each form of "Cuticura" Soap, 1c.

PLANNING THE TIDE OF BATTLE.

(By Georgia Robertson.)

Again our nation is at war; and again in the midst of it a great moral question pushes itself forward for solution. How long freedom for every man in our land, whether black or white, has waited! Indeed, slavery was the underlying cause of the Civil War, only it had camouflaged itself under the name of "States Rights." Now the cry is Individual Rights. "You are interfering with personal liberty!" so we are told today when we strive to set both black and white free from the slavery of alcohol. In both cases their own rights loomed so large they could not see that others had any.

As slavery was "founded on both injustice and bad policy," so today we are finding the same true of the liquor traffic. Slavery had its compromise, and we have had ours. We have tried both wet and dry states and found the combination just as unsatisfactory as their "Missouri Compromise."

We pointed the finger of scorn at the liquor traffic, and branded liquor dealers and saloon-keepers as the chief sinners. In similar words the people of the North spoke to the South, but they were not so righteous as they thought themselves. Their temptation had not been so great. Slavery had no industrial or commercial value for them. They raised no cotton, their climate was too rigorous for the colored race to flourish well. And with us now we would do well to look a little closer for we may find to our horror some blood stains on our own hands. Have we not taken the money dripping with blood from the hands of distiller, brewer and saloonkeeper for granting him the privilege of plying his trade? Could the liquor traffic continue today if all church members came out in one great body to suppress it? Will all the waters of the ocean wash away the stains from our hands?

Lincoln had long felt slavery to be a wrong which had gradually been forced upon the nation, but that by excluding it from the Territories it would gradually become extinct, as both unprofitable and unjust. When the Civil War broke out his one supreme idea was to save the Union. The terrible struggle waxed hot, brother against brother, as the fate of the Union hung in the balance. Darker and darker grew the days for the North, the tide of battle always going against them. From the beginning of the war anti-slavery men of the North had been urging the President to free the slaves. As time went on they became more and more urgent, until at last it seemed a military necessity that they should be set free and then armed and added to the fighting forces of the North. No longer could he delay, and we are told that Lincoln made a vow to God if the Federal forces triumphed in the next engagement he would set the slaves free. Who will doubt that God heard that vow? The tide of battle was turned, Lincoln issued his Emancipation Proclamation, and never again was there any doubt what the outcome of the war would be. Not only was the Union saved but the Stars and Stripes floated over a free people.

Never for one instant in this world conflict can we doubt the absolute right and justice of the cause in which we are fighting today! We can say with absolute certainty that we are on the side of God and truth. Yet He has seen fit in His infinite wisdom to temporarily withhold success from the Allies. May it not be it is the only way He can lead us in our selfishness and indifference to come out boldly and proclaim freedom for all time from the tyrant alcohol?

Has the time not come when we can point to this action as a military necessity, and so secure the co-operation of even those who have until now been friendly to the liquor traffic? Can we not urge upon those who are wedded to their beer, to put love of country before selfish indulgence? Surely they must see how we are handicapped at every turn in the prosecution of this titanic struggle, whether in the mining of coal, production and conservation of food, shipbuilding, manufacture of aeroplanes and munitions, in transportation and conservation of man power, in buying Liberty Bonds, and War Saving Stamps, and in keeping our men in uniform efficient to win the war. Knowing how we are hampered in all these ways by evil drink, can we expect God to answer our prayers for Victory unless we first free ourselves from this great millstone that hampers us at every turn?

You brand as traitor—and justly so—one who mutilates the gas masks for our boys over there, or who renders defective our shells or other weapons. What have you to say of the liquor traffic? Is it not the most active traitor to our cause that exists in our country today? You do not have to risk your life at the cannon's mouth, or endure the misery of the trenches, or face the deadly submarine to help win this war. If you will do your part manfully in this fight to crush this traitor, alcohol, you will do as much to hasten the day of victory and stay this frightful carnage and bloodshed as will our brave boys over there! Can you doubt this! Let every one write the President at once asking for prohibition, and who can doubt that as soon as it is secured, God will turn the tide of battle in favor of the Allies, and speedily give us victory?

SEMINARY NOTES.

April has come and gone and every fellow has been so busy that we scarcely knew how the time went.

Among the visitors for this month were Brethren Roach, returned missionary, Aulick, representing the Baptist Students Missionary Movement; T. B. Ray, secretary of the Educational Department of the Foreign Mission Board, and Everette Gill, returned missionary from Italy, who is now returning to take up religious work under the auspices of the Red Cross. Each of these brethren had a vital message for us, and we were eager to hear them.

We are all happy to see Dr. Eager back with us and so much improved in health. We missed him much while he was away.

Dr. Sampey is away this week, but will be at his post again soon.

Dr. Robertson leaves Tuesday

night for Blue Ridge, N. C., where he will teach N. T. in a training school for Army Y. M. C. A. secretaries. There is no man in all the land more qualified and more peculiarly fitted for the task than Dr. Robertson. He will be away until just before the "Final Judgment" of this session beginning May 28th.

Dr. Mullins, who was placed at the head of the religious work at Camp Taylor last fall, under the auspices of the Y. M. C. A., is having great success. Hundreds have been won to Christ and benefited by his ministry. It is wonderful to see this foremost pulpit orator and theologian with his uniform on, teaching a class of preachers in systematic and Biblical Theology one hour and down among the soldier boys preaching to them and winning many to Christ the next hour.

One of the outstanding features of the work here is that of evangelism of the Apostolic sort. Every department of the work and every professor of each department properly emphasize this feature of the work.

There were 3,300 baptisms by the students of the Seminary during the past 12 months, which is only a partial report and which does not include the number of conversions who were not baptized and work done in the camps and in France by our men in the Y. M. C. A. work and who have become chaplains.

Today, May 1st, is Missionary Day and we are all happy. The Tri-State group (Arkansas, Tennessee and Mississippi) met at the usual time and place with President Rogers in charge. After a short devotional, the election of officers for the next session took place, which resulted in the election of the following:

R. A. Eddleman, Miss., president.
Miss Roberts, Ark., vice-president.
Miss Smith, Tenn., secretary.
C. J. Olander, Miss., treasurer.

The young ladies of our groups from the training school gave a W. M. U. demonstration which was indeed helpful and inspiring.

Baptist of Mississippi, every dollar that you give to the Seminary and Training School and to the support of the Minister's fund and the support of the girl's here is an investment of great value. The hour has struck for the address of the morning which is to be delivered by our own Dr. Earnest N. Walne of Japan. It was our pleasure to hear him seven years ago in Clinton. So in a few minutes we were gathered in the chapel. After the devotional by Dr. Mullins, we heard the secretary's report, which gave a sum total from all the groups and faculty for Home and Foreign Missions, \$287.40. Total for the session \$1070.70 which was an increase over last session notwithstanding we are perhaps 40 or 50 students short this session as compared with last session and we are yet to have May's report. A very interesting letter was read from Lenard Leavell, who is now in the Y. M. C. A. work in France. Dr. Walne then brought us his message "On Japan as a Mission Field," laying special emphasis upon the educational and evangelistic feature of the mission work. This is the last missionary day of the session. We have been greatly helped by these meetings and regret that the session is almost gone. We are all looking

forward to commencement, when we expect to have a good time.

Here is hoping that every church in Mississippi went over the top and more for mission. We enjoy the Record more than ever since we are away. It is good to see how the work in the Delta is growing. My hat is off to you brethren because of such noble progress. Three cheers to you Dr. Ball for the splendid structure in which you will soon be worshipping. We always enjoy "The News in the Circle." Three cheers for Brother Cooper and the Saints of Summer for the overwhelming victory in your campaign for Home and Foreign Missions. Let other churches in the Mississippi Delta (the garden spot of the world) support a missionary. I am sure that the noble spirits of Shelby and Duncan with "Foster Farr leading will soon follow suit. Other churches in the Delta, I am sure are already given \$600 and more to the greatest work of the church now. May we rally to the cause as we have never done.

R. A. EDDLEMAN,
918 South Fifth Street.

Why are washerwomen foolish?—Because they set tubs to catch soft water when it rains hard.

Laugh When People Step On Your Feet

Try this yourself then pass it along to others. It works!

Ouch! ? ! ? ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

CHANGE NOTION

ABOUT CALOMEL

New Varsity Called Calotabs Is Perfectly Safe and Delightful.

With all of the liver cleansing and system purifying qualities of the old style calomel, but robbed of its sickening, griping and dangerous effects Calotabs is destined to become the most popular of all-home remedies, as it has already become the favorite of all physicians.

The new style calomel, called Calotabs, is perfectly delightful in effect. One tablet at bedtime, with a swallow of water,—that's all. No nausea, no grating. Next morning you awake feeling fine, your liver active, your system purified and with a hearty appetite for breakfast. Eat what you please, there is no restriction of habit or diet.

Genuine Calotabs are never sold in bulk. Ask for the original, sealed package, price thirty-five cents. Your druggist recommends and guarantees Calotabs.

Letters From Rheumatics.

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism.

Hundreds of letters like the following have been received by the Management: Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles, and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorders and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes:—"The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring, Box 18, Shelton, S. C.

Box 18E, Shelton, S. C.
Shivar Spring.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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Address

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NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

adv.

IF YOUR CHILD IS CROSS,

FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, joyful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS SILENCES HIS ADVERSARIES.

Mark 12:1-44.

Lesson for May 26.

Motto Text—"Render unto Caesar the things that are Caesar's and unto God the things that are God's."—(Mark 12:17.)

Lesson Connection—Our last lesson began that memorable Tuesday before the crucifixion when Jesus made His final appeal to the Jewish nation. Our present lesson is a continuation of that appeal, so full of scathing denunciation, yet an appeal bathed in the tears of disappointed love.

1. The unfaithful nation (vs. 1-12.)

While Jesus taught in the temple on that memorable day, He portrayed the unfaithfulness of the Jewish nation to God in the "Parable of the Wicked Husbandmen." The Jewish nation is represented as a vineyard let to husbandmen. The owner of the vineyard, of course, is God who rightfully expected the fruits of His vineyard. The sending of servants to the Jewish nation which culminated in the sending of His Son vividly portrays the history of that nation up till the crucifixion of Jesus.

Then comes the announcement that the kingdom will be taken away from the faithless nation and given to others. The leaders did not miss the point of the parable. "They sought to lay hold on Him....." for they perceived that He spoke the parable against them."

II. Some Catch Questions (vs. 13-27.)

1. Question One: The Pharisees and the Herodians asked it. What? "Is it lawful to give tribute to Caesar or not?" What is the "catchy" point? Mind you, the Pharisees and the Herodians (Herod party) were bitter enemies growing out of their pro and con attitude to the Roman government. But somehow they had temporarily wiped out old scores in order to entrap Jesus. In their judgment Jesus had to answer their question negatively or affirmatively. A negative answer would have given the Herod party an opportunity to charge Him with disloyalty to the Roman government. An affirmative answer would have arrayed Him against the Jewish nation, because they were opposed to paying tax to Caesar.

2. The answer—It was both inclusive and exclusive. His enemies were astonished at the wisdom of it. "Render unto Caesar the things that are Caesar's and unto God the things that are God's." No conflict between one's duty to the powers that be and that to God.

3. Question two: Whose wife shall a certain woman be in the resurrection who had been married to seven brothers? It was the Sadducees this time who asked the question, the smart skeptics of the day who scoffed at the idea of a resurrection. The point their smart question to put before Jesus who be-

lieved in the resurrection an unanswerable problem.

4. Answer two—The answer was direct and cutting; if not convincing. Jesus told them that they had made a remarkable display of their ignorance relative to the scriptures and the power of God. Their foolish question had grown out of their ignorance. Jesus's answer involves two significant things: First there will be no sex condition in heaven, but all will be as the angels of God. Second, God is not the God of the dead, but of the living as seen in His message to Moses, in the burning bush. So the smart skeptics are silenced.

III. The Question from a New Quarter (vs. 28-34.)

The Pharisees and the Herodians, and the Sadducees have all had their turn at the quiz. Now the scribes have their turn. Of course, they will ask something about the law; for their business was to copy and interpret the law. The scribe who asked the question may have been sincere but the question does not smack of sincerity. "What kind of commandment is first of all?" The point of the question is not the relative importance of the Ten Commandments as we are accustomed to think but the relative importance of two kinds of commandments—the written and the oral. The Commandments given by Moses were the written law. The rabbinical interpretations of these constituted the oral law.

The oral law was given first place in the Judaism of Christ's day. To set the written law above the oral law was to throw Himself against the whole system of Judaism. So it was "What kind of commandment is first of all," from your viewpoint.

The answer: Jesus answered is significant. He neither commits Himself to the written law nor to the oral law as such, but He gathers up the heart of the written law in supreme love to God and one's neighbor. What kind of commandment is first of all? That enjoining supreme love to God. What kind of commandment is second in importance? Unselfish love to one's neighbor. The scribe who had interrogated Jesus saw the wisdom of His answer. He placed love above offerings and sacrifices. He had gone behind the letter of the law and discovered its spirit. Therefore, Jesus found him not far from the kingdom of God. His nearness to the kingdom was evidenced by the knowledge he possessed of the nature of the kingdom. This ended the catch quiz.

IX. The question of Giving. (vs. 41-44.)

Following the question as to what kind of commandment is first, Jesus puts a question to the scribes as to His Sonship to David. No answer came. Then He denounced the scribes for their ostentatious spirit in religious matters.

The day in the temple closed with a picture of giving by the temple worshipers. Jesus watched the peo-

ple as they gave varying amounts. The rich were there. They gave large gifts. The well-to-do were there. They gave. Finally a most interesting thing happened. It was the giving of a poor widow. She gave only a farthing. That little was not enough to notice. Then the giver was insignificant too. Where the interest then? The spirit in which the gift was made. It was all she had. She gave up to and beyond her power. She gave till it hurt. The comment of Jesus is a never-to-be-forgotten tribute to sacrificial giving—"Verily I say unto you, this poor widow cast in more than all they that are casting into the treasury; for they all did cast in of their superfluity, but she of her want did cast in all that she had, even all her living." The material gift which I make to God is measured, not by the amount, but by the spirit the spirit of joy and sacrifice which the gift represents.

McCOMB, FIRST CHURCH.

Our annual protracted meeting just came to a close with 72 additions, 62 of them being for baptism. We had with us Dr. Ben Cox for the preaching. He was sick most of the time while here but would not give up, but rather would get up out of bed and come to the church and preach the sermon and give the invitation and then go back to his room and to bed again. We had, to lead the singing, Rev. Temple Barcofer, now at the Moody Bible School. He not only is a good soloist, but is fine to get all the people to sing. With all we have had a good meeting and everybody is mighty happy and feeling good and the church is enjoying unusual prosperity.

THEO. WHITFIELD.

THIS IS THE

AGE OF YOUTH

Strands of Gray Hair May Be Removed.

Strands of gray hair are unsatisfactory and very unnecessary and accelerate the appearance of approaching age. Why not remove all traces of gray in the hair and possess an even shade of beautiful dark hair in bounteous quantities by the use of "La Creole" Hair Dressing? Used by thousands of people every day—everywhere—with perfect satisfaction. No one need be annoyed with gray hair—hair streaked with gray, diseased scalp or dandruff when offered such a preparation as "La Creole" Hair Dressing. Apply it freely to scalp and hair, rubbing it in well, and after a few applications you will be delightfully surprised with the results.

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"LA CREOLE" HAIR DRESSING for gray or faded hair and retain the appearance of youth. Used by gentlemen in every walk of life to restore an even dark color to their gray hair, beard or mustache. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.50 by Van Fleet-Mansfield Drug Co., Memphis, Tenn.—(Adv.)

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That makes them fit for the hard work in camp and trenches, at sea or on marches, by using Allen's Foot-Ease, the antiseptic powder to shake into the shoes. It takes the friction from the shoes and freshens the feet. Allen's Foot-Ease has been the standard remedy for 25 years for relief of callouses, blisters, chafing, sweating, swollen feet, and makes tight shoes feel easy. The Plattsbury Manual advises the use of Foot-Ease each morning. Try it today.

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FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

That Well Known Saying "Beauty is only Skin deep" is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from Shuptrine Company, Savannah, Ga.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

GIVE ATTENTION.

Headquarters Thirty-Ninth Division, Camp Beauregard, Alexandria, La., May 2, 1918.
Gov. Theo. G. Bilbo,
Jackson, Miss.

My Dear Governor Bilbo:

As the Chief Executive of your state and as a patriotic citizen of this nation. I know you are interested in the welfare of the soldiers of this camp, thousands of whom are from Mississippi.

It is impressed upon my mind every day that many mothers, wives and sweethearts of our soldiers are, unwittingly bringing upon themselves and upon their soldier relatives the greatest misery and disgrace.

"I want to see you. Please come home."

These eight words of affection compose hundreds of messages that are received by men in this camp each day. Despite the fact that they appear as tender tokens from home, they are the cause of more misery and anguish on the part of the soldiers of Camp Beauregard than any other cause. They engender homesickness and discontent in the hearts of the boys who go, with or without leave, to their loved ones. In these strenuous times of war the crime of being absent without leave is a serious one and its punishment is well known, especially to the men in the army.

Because the folks at home are the innocent cause of so many of these crimes. I want to make a direct appeal to relatives and friends of the men to refrain from addressing to them messages that make them believe that things are not right at home—that they should return to their firesides even without leave or permission.

It is natural, I know, for a sick wife or mother to want to see her soldier boy. In every one, except in the most extreme cases, the desire should be suppressed, for the soldier, not being a physician, could accomplish no real good by a visit, but could, on the other hand, by such a visit without get himself into a predicament from which he cannot extricate himself in months and some cases years. A soldier should not be written discouraging letters, but instead, he should be sent words of cheer. He has important duties to perform for his country and he can do them better with a light heart.

The sight of a prisoner wearing a ball and chain is a pitiful one in private life. That of a soldier boy being driven to unpleasant duties of a prisoner under guard is just as shocking, but it is not an unfrequent sight in this camp. The greatest number of the reasons for this predicament are letters written by folks at home imploring him to come home to them.

In many cases of desertion the causes traced to these seemingly innocent letters from home. The soldier receives such a letter, he gets homesick or "blue" and decides to leave with or without permission. After he arrives at home, he begins to realize what his action means and he decides to stay. Desertion in time of war is punishable by the death penalty. Deserters from this division are sentenced to confinement in

the Federal penitentiary for long terms, ranging from ten to twenty-five years.

If mothers, wives and sweethearts could be made to understand what misery and disgrace they may bring upon their loved ones by writing such letters, I am sure they would send messages of good cheer instead of those which will make the son, husband or sweetheart downcast and homesick.

If the people of Arkansas, Louisiana and Mississippi would realize that every letter written a soldier making him feel that things were not all right at home was the worst thing for his welfare, I believe they would stop sending such messages. I know this section of the country and feel that in no other part is patriotism greater and pride in the army more pronounced. History shows that the enlisted men of this division come from fighting stock, for they are the descendants of those efficient and daring soldiers who followed Beauregard, Dick Taylor, Barksdale, Pat Claiborne, Pike, Marmaduke, Van Dorn, Chas. Clark and other famous leaders during the stirring days of the sixties. These facts show me there is no intention on the part of the folks at home to deter the progress of the army. On the other hand I realize that the fondness held for the men cause their relatives and friends at home to desire to see them. To comply with this desire the men take chances and as a result get into serious trouble. I believe that when these conditions are realized these messages of gloom will cease to be sent.

Records of the camp courts demonstrate the havoc that is being played by these appeals of parents, wives, sisters and sweethearts. They show that six out of seven of the men found guilty of being absent without leave and sentenced to strenuous, degrading and severe punishment testified in their trials that they were prompted to leave their commands by pitiful appeals from their homes. Had such letter not been written, these boys, instead of being prisoners guarded by armed men at their heels, would be happy soldiers of the division going diligently about their work.

I appeal to the governors of Louisiana, Arkansas and Mississippi to see that this matter is brought to the attention of their people.

You have my permission to use this entire letter for publication or in any other manner you may decide will bring this desired result.

It is suggested that, if you desire publication of this letter would be the best way to reach the people of your state, it being given to the large dailies of the state with request

to them that they ask all small papers of the state to copy.

Thanking you in advance for your consideration of this and with sentiments of highest personal esteem, I am

Very sincerely,

H. C. HODGES, JR.,
Major General, Commanding.

Little Shelton Bush of New Hebron, Miss., entered his heavenly home on April the 14th, 1918. Shelton was sick for ten days. His schoolmates and friends miss him very much. He had been in Sunday School every since he was large enough to go, until the Heavenly Father thought best and called him home. We hope to meet him in the sweet by and by.

GLADYS ROGERS.

TEXAS TIDINGS.

It was my great pleasure recently to assist Dr. M. T. Andrews of Hillsboro, Texas, in a revival meeting. Bro. Andrews is a native Mississippian and an old Mississippi College man. No pastor in Texas stands higher in the esteem of the Baptist Brotherhood today than M. T. Andrews. The great First Church of Hillsboro, is one of the leading churches of Texas. It is a delightful experience always to work with such a church and such a pastor. Our meeting ran 15 days, and moved out on great lines from the start. We had every possible outside distraction to detract the public mind, but the people stayed with the meeting. There were number of notable conversions, and, in all 43 additions to the church, most of them by baptism.

Texas has "gone over the top" for Home and Foreign Missions this year. Word from Dr. Gambrell's office indicates that Texas will not give less than \$225,000 for these two objects this year. Texas apportionment was \$180,000; so the indications are that we have passed that by \$45,000. Our own First Church here at Temple rounded out \$2,500 for Home and Foreign Missions this year. This was possible because of our Budget Program of Church Finance by which we remit to all causes every month. On this plan we already had to our credit a fine sum when we went out, under the extra call, to plus out budget remittances.

I send a brother's greetings to all my many Mississippi friends.

Faithfully,

SELSUS E. TULL.

Temple, Texas.

A funny thing about musicians, they work while they play, and play while they work.

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Next Term Opens September 12, 1917.

J. W. PROVINCE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

NEWS IN THE CIRCLE MARTIN BALL

The Sunday School of the Baptist Church at Clarksdale, had the largest number present last Sunday in all its history. Two splendid young ladies were approved for baptism by the churches. Five are now awaiting baptism, having come to us during the regular services.

Pastor W. J. Epting, an ex-Mississippian, writes from Whitewright, Texas: "Our church is rejoicing over our Home and Foreign mission drive. We sent Dr. Gambrell \$442 and gave \$430 for Evangelism. The former for Home and Foreign Missions. The church increased the pastor's salary to \$1500. We had 50 additions in the last four months."

The Western Recorder presents, on the editorial page, letters from three prominent women, among them Mrs. Maud R. McLure, superintendent of the Training School, Louisville, Ky., giving reasons why women should not be admitted as delegates to the S. B. Convention. Their reasons are good.

The April drive in Texas for Home and Foreign Missions brought into the treasury \$200,000. Dr. W. D. Powell led in the final wind up. No man surpasses him in procuring money for the Lord's cause.

We are all happy over the reports the two mission boards will make at Hot Springs. "No debt" will sound mighty good. After the struggle through which we have passed let us all resolve to keep out of debt.

Dr. H. C. Mable, so long secretary of the Missionary Union, passed to his reward last week. He was a real Baptist and know well how to present the Master's cause. He wrote several books on mission topics. They were all good.

The commencement sermon at Union University will be preached by Rev. F. H. Farrington, who recently came to the pastorate of the First Church, Jackson, Tenn.

The receipts of the Home Board reached the good sum of \$668,457. Of this amount \$585,992 was given to current expenses, \$82,951 to the building and loan fund.

Evangelist J. H. Dew has just closed a meeting with the First Church, Baltimore, Mr. Rev. B. A. Powers, pastor. It was said to be the best meeting the church has enjoyed for many years.

Pastor W. S. Allen of Lyon, is holding a meeting this week with his church at Coahoma. He is assisted by Rev. N. W. P. Bacon of Marks, who is preaching the pure gospel to the people. We expect to hear of great results from the meeting.

The Woodlawn Church, Augusta, Ga., Hugh S. Wallace pastor, has closed a gracious meeting. There were 48 additions, 33 for baptism. Dr. W. L. Walker of Danville, Ky., did the preaching.

Texas leads all the states in contributions to the two Mission Boards this year. Kentucky will be next. Georgia has gone beyond the apportionment by several thousand dollars.

The First Church, Lexington, Ky., has presented the pastor, Dr. J. W. Porter and wife, a solid silver pitcher. It was given as a token of af-

fection on the tenth anniversary of his pastorate. That was beautiful.

Dr. J. J. Wicker of Richmond, Va., recently aided Pastor J. W. Kinchloe in a meeting with his church, at Rocky Mount, N. C. There were 70 additions to the church and a great revival among the members.

After ten years worry the Foreign Mission Board is out of debt. It has taken Southern Baptists 73 years to cross the million dollar mark. Dr. Love says he craves language with which to convey his appreciation of the help rendered by friends of the Board.

Rev. B. Bullen of Metropolis, Ill., has been chosen to the position of office editor of the Baptist Builder. He has already begun his work.

RED CROSS DRIVE.

To the people of Mississippi:

The National War Council of the American Red Cross has called upon the people of the United States to contribute one hundred million dollars May 20 to 27 for war relief work. Of that amount Mississippi is only asked to contribute three hundred and fifty thousand dollars. We were asked for a like amount in June 1917, but failed to fully respond; in fact, we fell short by about half.

Knowing the inherent patriotism of our people, and knowing that they recognize the American Red Cross as the nation's agency for the relief of human suffering on the battle fields of Europe, I am confident that our people will consider it a privilege to not only raise their quota for 1918, but to make good our shortage of 1917.

This you will do I know for the honor and glory of Mississippi and for the brave boys who have gone out to die, if need be, for you and for me.

As the work of the Red Cross is supervised and its accounts audited by the War and Navy Departments and a full report of its activities made each year to Congress, those who solicit for it are acting as emissaries of the United States government as well as for the noblest of all the agencies of mercy, and as such emissaries sacrificing their time and their money, they are entitled to the respect, the courtesy and the hearty financial response of every citizen in Mississippi and in the United States.

Let your response be so prompt and so generous that Mississippi will in 1918 be the first state in the Union to reach its quota.

R. E. KENNINBTON,
State Chairman Second Red Cross War Fund.

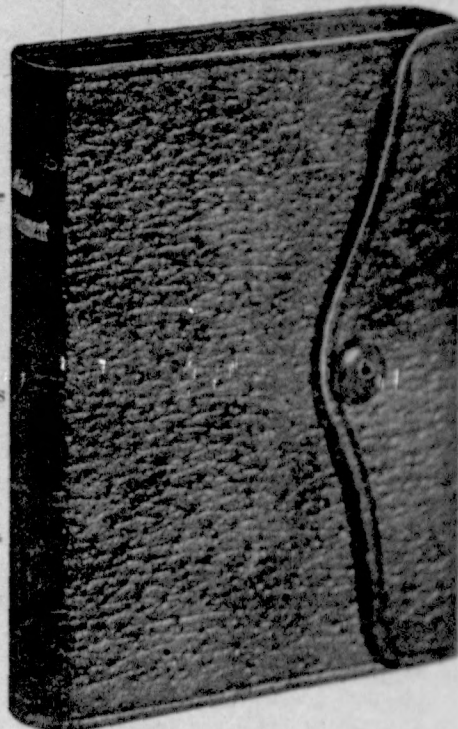
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DEATHS

Obituary, notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

DIED.

At her son's home near New Hebron, Lawrence county, Sister Sarah Taylor Culpepper. Sister Sulpepper was born March 13, 1833; reared near Pinola. She joined the Baptist Church at Strong River, Simpson county, July 20, 1858 and was baptized by Pastor I. Malory.

She was married to S. B. Culpepper, Sr., March 3, 1861. To this union was born six boys, all of whom are living, and members of the Baptist Church. Three of them are farmers; one a popular practicing physician in South Mississippi; two other Baptist preachers, viz.: Rev. J. H. Culpepper, one of the best gospel preachers in Mississippi, and Rev. S. B. Culpepper, Jr., pastor of the First Baptist Church, Clovis, New Mexico, well-known in Mississippi having canvassed the state speaking and raising money to build and maintain Clarke College.

Sister Culpepper was at her death a member of Crooked Creek Church, Lawrence county, where she had lived since 1863. She was an exemplary wife, a devoted mother, a consecrated church member, a child of God saved by Grace.

It was the writer's privilege and pleasure to be her pastor for fourteen years. Her home was the preacher's home. Few women have left a greater asset to this world than she. Her spirit has gone to the Heavenly Home, but she still lives and preaches the Gospel of Jesus Christ in her sons. Truly it can be said of her, "She did what she could in her humble way to bless humanity."

Sister Culpepper died Feb. 20, 1918. In the absence of the pastor, Rev. Mike of Silver Creek, conducted the funeral service, after which her body was laid to rest in the cemetery at Crooked Creek Church. Her husband had been called to the Mansion Above years ago.

Dear boys:
"She saw a hand you could not see,
She heard a voice you could not hear,
Which would not let her stay."

J. C. BUCKLEY, Pastor.

A TRIBUTE OF LOVE AND APPRECIATION.

It has long been a custom to honor those who pass to the great beyond by covering their tombs with beautiful flowers and in sculptured marble expressing our appreciation of their worth. We are also prone to recall remorsefully and uselessly opportunities we have neglected of speaking words of love and sympathy that cannot be heard by ears chilled in death. But far better than regrets or bowers or marble monuments is the plan which has recently become popular in Christian churches of establishing memorials that bless the living and carry on the Master's work while the ones to be honored are in the land of the

living. This is the opinion of the members of the Woman's Missionary Union of the First Baptist Church of Gulfport, Mississippi, and at a meeting a few weeks ago they decided to establish such a memorial by giving \$500 in five years to the Church Building Loan Fund for homeless churches. The ones chosen to be thus memorialized are Rev. W. C. Grace and his spiritual-minded, consecrated wife, Mrs. Ellen Gardner Grace. For more than 14 years they have been citizens of Gulfport and have blessed the community by their righteous lives and devotion to the Lord's work. They have not only won the confidence and love of all Baptists, but of Christians of all denominations. Untold good has been accomplished by the efforts of these two splendid Christian people.

For eight years Mr. Grace was pastor of the First Baptist church of Gulfport. His faithfulness as a minister of the gospel, and his untiring zeal were the means of the church growing from a small, weak organization into its present strength. The memorial mentioned is a fitting tribute of love to these devout servants of the Lord. Their many friends all over the state will rejoice to know of this expression of appreciation and will join in the hope that Brother and Sister Grace will continue to bless the world for many years.

A FRIEND.

SKENE.

My work began at Boyle, Skene and Pace April 1st. I asked "Have you taken the mission collection?" "No, we have waited for you." I was fearful but asked God to direct. I preached the best I could on the great subject of missions at each place. God wonderfully blessed us. Boyle's apportionment was \$65.00, in about ten minutes we had raised \$100.50 and Sunday at Skene we raised in a few minutes \$60.20. I found later on apportionment to be \$32.80 for both missions. Fourth Sunday at Pace in spite of rain we raised our apportionment which was \$41.00 for both missions. Pastor and people are happy.

Mrs. Bass and children arrived Wednesday morning. That evening about 5 o'clock six cars loaded with ladies from Boyle and Skene arrived and made themselves at home, while some entertained us in the sitting room, others with one of the good men of the town and some boys were busy. Later we were asked to go into the pantry. We found it full of all kinds of good things to eat, with valuable gifts of crockery and linen. Every car must have been loaded with groceries. We can not value the things in dollars and cents but will try and be worthy of this expression of love. One good sign I noticed was that some who do not belong to our church took an active part in the gifts. Many that could not come sent their gifts. One lady heard about it and came with her gifts and stayed for a while. It was a pleasure to have her in our home.

This is a great work. Great people and a great opportunity for great work. Pray that I may be the leadership of the Holy Spirit be able to accomplish much in building up His

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Kingdom here. May God's richest blessings rest upon each one that took part in our welcome.

Fraternally,

R. F. BASS.

The odor of cooking onions can be killed by burning an old woolen sock. Don't throw away this household hint; it may come in handy.

Now's the time to make a "mental inventory." Is your mind a 'storehouse of knowledge or is it a waste basket?

Great Britain now has 123,000 war widows on her pension list. A fine place to locate, fellows.—Cumberland Weekly.